

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

1884 Complete except Aug. 16.

LO Draper
SCIENCE, LITERATURE

DEVOTED TO
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV.

CHICAGO, JANUARY 5, 1884.

No. 19

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Intelligence from the Sphere of Light.
SECOND PAGE.—Criticism of the Press Upon Matthew Arnold's Lecture Upon Emerson. Supramundane Naturalism. Materialization Through the Mediumship of Mrs. Cobb. Gerald Massey and His Lecture. Spirit Ministry. Miscellaneous Advertisements.
THIRD PAGE.—Woman and the Household. Book Reviews. Books Received. Magazines for January not before mentioned. Miscellaneous Advertisements.
FOURTH PAGE.—Special Notices. Notice to Subscribers. The Kansas City Ministerial Alliance. "Better no Mediums at All than Bad Ones." An Early Instance of Mediumship. Origin of Man. General Notes.
FIFTH PAGE.—A Mine Claimed to be Guarded by Specters.—The Traditions and Legends Hanging About an Ancient Silver Mine. Sects in Australia.—Nearly One Hundred and Fifty Denominations in Victoria. Miscellaneous Advertisements.
SIXTH PAGE.—The Blessed Truth. The Universalists. An Anecdote of General Sherman. Mediumism in Central Asia. A Fight. The Spiritualists Alliance. New York. Spiritualism in Baltimore. Md. Letter from C. Fannie Allen. Confession in Self. Root Hoot. "Who-Blame-It?" A Living Girl.—Making Furniture Walk Around in a Very Quiver. A Human Fire.—The Phenomena of a Burning Mine Reported in the Physical System. Spiritualism in South Chicago. Mer. Capet.
SEVENTH PAGE.—Her Choice. Miscellaneous Advertisements.
EIGHTH PAGE.—Letter from Gerald Massey. Satan Vindicated in the Book of Job. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.
Intelligence from the Sphere of Light.

BY HUDSON TUTTLE.

Was it a dream or reality? Did Sleep approach so near its sister, Death, as to allow the veil to be turned aside? It began in peaceful slumber, and I felt the scenes of earth melt out of consciousness, while a strange exhilaration, peaceful and delightful, came over me. There were changing flashes of color rivaling the rainbow, coming and going in receding circles, and then a misty brightness, out of which slowly came, as though the cloudiness were material in the hands of an artist, a form which I recognized as our mother. A score or more of years had passed since the fateful hour when we gathered around her couch, too distressed to weep, and awed by the presence of the silent messenger. Wasted by painful sickness, she was at last free from pain, and a smile of joy came over her pale face when she knew it was soon to be over. We thought her dead, for her eyes closed and her breath ceased, when she repeated with a voice sweet as music:

Bright spirits await to welcome me home. To that blissful region where you, too, may come. Weep not for our parting is only to sight. Our spirits may still be close to you.

Perform well each day the task which to you is allotted, and murmur not if you must do what now seems hardship, for soon you will prove 'The labor of kindness, an action of love.'

Then her eyes closed again, and her features fashioned into a glad smile. There was now no mistaking the signs, and we went to our appointed tasks, feeling that it would be sacrilege to weep in the presence of such a triumph over death. We felt that we had been permitted to catch a glimpse of an unseen reality. As travelers in mountain regions are delighted after the valley is wrapped in twilight by the crest of some tall mountain catching the rays of the sun and reflecting its glory, so to us it seemed that the departing spirit had caught a glimpse of the light of its new life, and reflected a smile on the face of the body it was leaving.

How beautiful she was with the graces of youth and the complete and perfected charms of maturity. No wrinkles on her brow, no marks of care anxiety or pain; she was ideal in excellence.

What has happened to you mother? How are you the same and not the same?

THE RESPONSE:

I have returned to my youth, and have brought my experience with me. I scarcely realize that the years have passed. Twenty-five, do you say? It to me seems not as many days; and yet let me recount. There has been a flood of events, and my recollection of the last time you saw me has grown dim. We count not time by years, but by accomplishments; by what we do and accomplish in thought. I am pained by the memory of the old time. You say it was twenty-five years or more ago! As I come again in contact with earth, my last sickness and suffering are recalled. How weary and worn I became! How I longed for the end! The love you all bore me and my love for you was the only cord which bound me to life, and as I approached the end I forgot even that. How much I suffered that day I cannot tell, but at last I was at peace. The terrible struggle between flesh and spirit was done, and the latter rested. I thought, I will sleep, and yet it was not sleep. It was a repose of all living functions, and yet my mind was intensely active. For a time I heard all that was said by those who were in the room, but soon I rushed on absorbed in the thoughts which came on my

mind that I lost consciousness of everything else. Oh! it was such a delicious sense of comfort and of rest! I was so very weary; I had been so tortured by pain that to be free was indescribable happiness. I had heard them say I was dying, and I expected the dread moment with forboding. It surely must soon come, yet I thought I had not reached it. The darkness began to lighten, and I thought the morn was breaking. An intense thrill of delight filled my being and the light grew stronger. I continued to rest and a new strength came to me. I am getting well again, I thought, and, perhaps, when the morning comes I shall surprise my friends and children by at once arising from my couch. The light streamed in with a soft and a refreshing warmth. There were no walls to prevent its passage. I was floating in a cloud of light, borne gently and softly as a weary child on its mother's breast. Then out of the light, as though it had formed itself into shape and substance, I saw three friends, long since dead, and my own blessed mother. To meet them did not appear strange to me, yet I knew they were not of earth. When they came around me, taking my hands in theirs, and caressing my forehead, I was surprised at their beauty and sweetness of expression. They read my thoughts, and answered:

"Yes, truly we are of the dead; and you will find that dying means to live."

"I thought I was dying; they told me so," I said, laughing at the absurdity. "But I have become well, never so well since a child. It is a joy to breathe, and feel the fresh life come coursing through my veins. But why do you smile?" I asked. They replied: "Do you not know that your new life means death? How much have you to learn, our sister."

"Yes, I have everything to learn, and my life has been full of cares," they replied. "And such are treasures in heaven. For us to learn is no labor. If we bring ourselves into the proper condition of receptivity, knowledge flows into our minds. There is no effort, no wearisome study. We may know all that the highest intelligence knows if we are in the right condition."

"I must bring myself at once into that condition," I replied, "for there is need."

"Be not in haste, our sister," said they gently; "there is time, and you must have repose. The pain you have endured reflects on your spirit, and you have not yet recovered." "I infer from your words that I have met the change I so feared," I said again, smiling at the absurdity of the idea. When did I pass the limits of earth life, and why do I lose sight of my friends?

"You need have no more dread," replied my darling mother. "You do not see them because we are far away from them. It would not be well for you to remain and witness their sorrow. We have taken you away, that you may first recover and grow strong."

As I felt the swift motion, which I had not before observed, for it had been to me the gentle rock of sustaining arms, I asked: "Am I to be taken away so far I cannot return?" "Fear not, child," she replied in her old way; "fear not, for whatever we justly demand is granted to us. The craving of the heart is not left unanswered. Presently it will be all made plain to you."

We were drawn onward as by the tide of a great river, and I saw countless others coming and going, as though on swift errands. Then we passed on an eminence, overlooking a sea of amethyst on our right, and a vast plain on our left. The sky was softest purple, and the light fell with indescribable mellowness over all—there was happiness in the air, and those we greeted were radiant. No words can describe what I saw, or my rapidly changing emotions. There is nothing on earth with which to compare the landscape. The softest earthly colors are opaque in comparison, and the clearest sky a murky cloud. Overcome I wept for joy, and my companions wept with me.

"Oh!" exclaimed one, "how sweet to know that this is the reality; no more doubts, no forebodings; no more fears, no distress; a life that of itself is the highest pleasure, and yields us heaven."

I started at the word, for it recalled a tide of beliefs: "Heaven! When are we to go there? Where is it and what must we do to go there?"

"Be not impatient, dear sister; we are in heaven already. Where happiness is, there is heaven. Heaven is activity. It is the deed of kindness, the pure loving thought."

"What is its first principle?" I queried, "for I am weak and unskilled."

"Doing for others is the full measure of its law. This is the angel code from which every trace of selfishness has been weeded out. To do for others brings gain. The pure and noble angels bending from their spheres of light, labor for others in self-forgetfulness. When man so far forgets his selfishness as to sacrifice himself for others, he exalts himself in angel life. To work for self is no better nor worse than the brute world, from worm to elephant, and is devoid of immortal gain."

How delighted I was at these words. The dross of the world was rapidly disappearing. The sphere of my earthly labor, which to me seemed so narrow, widened. I had been sympathetic with those who suffered, and to those weaker than myself I had given a helping hand. Little things of no account at the time, so humble and narrow had been my life, yet now they had new meaning.

My companions smiled as they read my thoughts, and one responded: "Dear Sister, your weakness was your strength. It will be no effort for you to do as you have always

done. They who can be unselfish under the coarse influences of earthly life, how grand must be their career under the purer conditions which here prevail."

As we conversed there came one from another group, tall, beautiful and radiant with light, and with him his companion more exquisitely beautiful than himself. They invited us, and we went to their abode. "How beautiful you are," I exclaimed involuntarily to her.

"I am glad," she replied, "for to be truly beautiful means that the thoughts are right and true, for they mould the features and through them gain expression; but it requires time, a great length of time."

"How long have you been here?" I ventured to ask.

"Many hundred years. I scarcely know how long."

"And you grow not old here?"

"We grow not old. The spirit knows not age. It is not limited by duration. It is an eternal now, concentrating the past and awaiting the future."

I had not seen myself since the change. I put my hand to my face; it was smooth and unwrinkled. A happy ripple of laughter came from my companions. He who had come for us said: "Dear Sister, you left those with your body. The pure spirit has not the wrinkles of care or of age."

I looked at him as he spoke and my attention was called to his robe. I had not thought of this subject before. I had been so eagerly watching the faces of my companions, I had not thought of their garments, or of my own. What a change! What was this raiment? I cannot describe it. It was a drapery as of a cloud, and its color depended on the spiritual condition of the wearer. I was glad that mine was azure, for that was the color of my companions, and thus I knew I was like them. What was it? A cloud or woven light? It fell around me soft and warm, and with a luxurious coolness contrasting with the burning of the fever I had so recently escaped. How different from the roughness of the old garments was this fleecy robe, glistening and reflecting the light.

As we conversed there came a spirit who, paused in front of us, dark and sullen. His raiment was sombre and grim, like his thoughts. "Can you tell me where heaven is?" he grumbled. "I paid a preacher to gain it for me, and now having lost all else, I want that."

"Poor brother," replied the elder, "you search for what you can never find outside of yourself."

"You are a deceiver!" he muttered as he fled away.

The elder brother gazed after him sadly, and turning said: "On earth he was a miser, and who can count the years before his regeneration? He sought wealth, trusting to others his religious and moral culture. The recording angel has written against his name not one charity, not one unselfish deed. He now must wander in self-torment, seeking and finding none."

"Was he of consequence on earth?" I asked, for he was proud and haughty in his degradation.

"Thousands trembled at his beck, for he had made them dependents and slaves. He had vast riches, houses and lands, mortgages and title deeds. He was wise in getting wealth; but here mortgages and deeds are unknown; he becomes the least in the kingdom; morally idiotic, mentally dwarfed, and a pitiable object of our compassion."

"How long before he will gain the light?"

"Ah! who but God can tell! Centuries may go by. He must first learn to ask; first learn humility and his mistakes. Then some kind angel will attempt his education. They will lead him out of his mental selfishness, and he will begin as a child in the old life. His task will be difficult because he cannot enter the sphere of receptivity, as we are able to do, and thus absorb knowledge from others. His nature must first change, and complete regeneration be accomplished."

The coming of this pitiable one brought a wave of sadness over us, but it passed, and the sun was more gladsome after breaking from the clouds. I had rested in delightful sleep; I do not know how often, and the old life was like a dream. It was not possible I had been sick, for I was so strong, so glad, so in my strength, and activity was a delight. My mind broadened. Contact with my companions gave me enlarged ideas. To think was to learn; to wish was to know. I was able to look beyond the effect to the cause. I could read the law in the result. Every day brought grander views, and my mental horizon expanded. Even in this larger growth I found rest. The faculties, dwarfed and starved in the old time, called for activity. The weariness of the body I was leaving behind me. How lovingly my companions would surround me with conditions of repose. How they gave me magnetic life, and drew to me those who would reveal the knowledge it was my desire to learn!

Then suddenly one evening I felt an earthward impulse. What power drew me thitherward?

"Is our sister disturbed?" asked my gentle companion.

"Oh! so disturbed! I have been selfish in my new joy, and how could I have been so forgetful, so unnatural! My husband and babe, my son and daughter weeping, and I have not thought of them!"

I wept, and my companion folded her arm around me and gently said: "You have been under our control, and are not responsible. To have been subject to the grief of those you

left, would have been painful and useless. You are now able to bear a full knowledge, and withdrawing our influence, you feel that of your family and friends. I will go with you and you will find what I tell you is true, and will bless us for our thoughtfulness."

We were poised, as it were, over a promontory beyond which the earth hung in space, as the full moon in a summer sky. Beyond were the stars. I was agitated at the journey, and fearful of the abyss which seemed deep as infinity. While I trembled it was passed. I was in my old home. A great flood of human memories came over me. How I loved the dear familiar walls, the chairs, the glowing fire and more than all the family group. My husband sitting with head bowed in his hand, my daughter performing the tasks that had been mine; my little boy and girl at play; the babe asleep. There were tears in my eyes as I turned to my companion for strength to hear: "Did I not leave my body? Was there not a funeral? Why is it so quiet if I have truly passed the ordeal?"

"Listen," replied my companion, supporting me. "Listen. It was October when you passed away. The bright foliage of the trees, then burning in scarlet and gold, has been blown away by the blasts of winter and the snow covers the earth with its icy shroud. All you think of has been done. It is finished. Were you to go to the churchyard you would find a mound by the side of relatives gone before."

It was so unreal and absurd I was bewildered, and laughed at my misunderstanding; to weep the next moment when I saw my family. I went to my husband and placed my hand on his head and called him by name. I called with all my strength to learn that my lips gave no sound audible to his ear, and that my touch was imperceptible. Then I turned to my daughter, and threw my arms despairingly around her. She was singing a song we sang together, and continued unheeding my embrace. Oh! how keen the grief when I found I was not known in my own old home. I who had come from such a distance, my heart beating with love found no response! My daughter finished her song, and her eyes filled with tears. I read her thoughts for they were of me. "Mother! Mother!" she was saying, and I responded. It was the call I had heard beyond the bars of heaven! I could not bear it, and my companion said as she again placed her arm around me:

"Come, my sister, you can do no good here. There is your child sleeping in its crib. It is cared for as by yourself. Kiss it and we will go. Be assured whenever you are wanted here you will feel the desire."

I kissed my child. "Let me stay," I pleaded. "I want to sit in my old place, in that vacant chair. Then I will go."

"As you will, and I will endeavor to impress your daughter with some ray of sunshine."

She bent over my daughter, and by means I did not understand, her mind responded to the spirit's thoughts: "Your mother is with you, and retains the same affection for you she had in earth-life." With the influx of that thought a smile lit up her face and turning to the organ she sang, "Annie Laura," a song we had often sung together. How thankful I was that one ray of sunlight gladdened her heart, and the memory of me was yet dear. I was grateful to the kind spirit who had assisted me, and then she said we must go, for the trial was too great for my strength.

"You must calm yourself," said my companion, "for this sorrow is without the least benefit. Believe it is for the best, and though the hour is dark, it will bring a perfect day."

"I cannot prevent myself thinking of my children and my husband. My love for them is stronger than ever, and I could not have been persuaded to leave them for a day. Can I not, oh! good angel, remain with them? The fairest scene of your home is desolate compared to the earth!"

With tenderest compassion, she said: "You are now in the earth-sphere and take on its conditions. You are seeing through earthly eyes, and affected by earthly ways. When we once leave this scene you will be no longer distressed. Willingly would I leave you. I have no right to force you away. I influence you as I think for your highest good. Here you are unrecognized, and are constantly troubled because you cannot make yourself known, and by a reflection of the sorrow of your family. Whenever you can be of use to them you will receive the knowledge and can return. Now we had better go." She placed her arm around me, and whether the earth sank away from us, or we flew from the earth, I was unable to tell. I have since learned how to traverse space by the force of will, but then I was ignorant of the method, and dependent on others. Now, when I desire to visit a place, or be with certain friends, the desire creates an attraction, which in spirit is the equivalent of magnetic attraction in the physical world.

When we again reached our spirit home our companions gathered around us, and I was soothed by the kind words of my mother. I felt condemned for my loss of interest in the earth-life, which had so recently absorbed my mind, but it became like a dim dream, and ceased to trouble me. What if I should forget it entirely? It was appalling at the idea and cried out at the pang it gave.

"Do not fear, you will not forget, but after a time your affections will strengthen. Our sister has much to learn, and needlessly distress herself."

The years passed and I became accustomed to my new life, when a message came for me. The palpitations waves repeated, "Mother!

mother! mother!" it was my youngest daughter, who had grown almost to womanhood. I knew by her cry that she was in mortal pain, and yielding to the attractions I was soon with her. She was motionless on a couch, surrounded by her relatives, and her cousin held her cold hand. "It is all over," they said in tears.

"Can it be?" I eagerly asked. "Oh! can it be that the time has already come when I am to have one of my children with me? To have one of them who will know me, and converse with me? Oh! heavenly Father, I thank thee for this answer to my incessant prayer."

Then I looked closely and saw that the great transition was approaching. I could not assist; I could only stand by her side and receive her. She seemed asleep, which I fully understood from my own experience. Slowly the spirit left the insensible body, and as I saw my spirit-daughter, recovering her senses, I drew near and whispered, "Claribel." She opened wide her blue eyes, and I knew she saw me. I threw my arms around her and wept with gladness. "Darling Claribel, do you not know me, your mother?"

"Dearest mamma," she said, with her old smile, "know you? Why, you are younger, but the same. Where have you been so long? We thought you dead!"

"Do you not know?" I asked apprehensively.

"Know! what mean you?"

"Yes, I am what they call dead," and were you not likewise, you could not see me!"

"I dead?" she replied with a laugh which recalled her childhood, throwing her arms gracefully over her head. "Look you, mamma, how far from it I am. I have been wretchedly sick, and in such fiery pain, but it is over, and I am perfectly well."

We drew to one side and she then turning saw the friends, weeping, and her body on the couch.

"Why do they weep?" she asked, "and who is that on the couch? I am confused, for it is like another self."

"They are weeping for your loss, and that form on the couch is yours."

"Am I to return to it? What am I to do, dear mother?"

"No, you will need it no more. Your life is now with me and the angels."

"What mean you mother, by saying you and I are dead?"

"That we are, my child. That is, what people call dead."

"I do not understand," she replied musingly. Then going to her cousin's side, who was still holding her physical hand, she said: "Cousin Frank, what are you weeping for? Do you not see how well I am?"

He did not hear her words, and she spoke again, playfully patting his face. Then she saw that she was no longer able to be heard or felt, and threw herself in my arms, weeping violently. I soothed her as best I could, upbraiding myself with foolishly teaching her the ways of our life before she was able to receive. "My child," I said, "how glad I am to have you again with me. They will all come to us sooner or later. Now we will go to my home, for it is not well for you to remain. After a time you will be instructed in these mysteries."

I attempted to go, but found that although I could depart alone, I could not bear Claribel with me. I had not perfected myself sufficiently in the method, and her attraction was toward that spot alone. I prayed for the coming of a companion, and soon there came one to my aid. On either side we threw our arms around her, and then our throbs bore her onward with us.

When we reached our home, and the loving companions came with welcome to Claribel, and she saw the beauty and perfection everywhere, and felt how happy her coming had made me, tears trembled in her eyes as she said: "It is wonderful, mother, and I ought not to regret, but you know earth life was sweet to me, and I had plans for the future."

"Yes, my child," I replied. "The days were too short, and your friends were devoted, and your plans are thwarted, yet you must know that all is well." Her towering air-castles had vanished, but soon she found far greater sources of happiness in the group of children she instructed.

I said I would not visit earth unless called, for the pain was greater than the pleasure. Even when called, I refused. "My husband," they said, "was about to wed again."

"It is well," I replied; "his is the rough, earth-life, hard to walk alone. If he so desires, I ought to be willing."

Yet I was not willing or I should have gone. It would have seemed strange, indeed, to have visited my old home, and found another in my place. It would have emphasized my death to me. Thinking the matter over, I said:

"No! I will not go. Let them be happy. I will not enter their sphere."

What years after the message came that he was soon to join me. I hastened to his side. When I reached him he had already nearly passed through the transition, and had regained his spiritual perceptions so that when I came he at once knew me, and opened wide his arms to receive me. The years were blotted out. We were again to each other all we had ever been. By intuition he knew that he had met the change, and the first words he said to me were:

"I am so glad the weary wait is over. I knew heaven was not so large—I could not find you, but I did not expect so much to meet you. It was like you to come and I ought to have expected it."

"I heard your call," I replied, "and heaven

Continued on Next Page.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, \$2.50

Six months, \$1.25

SINGLE COPIES 5 CENTS. SPECIES NOT FREE.

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 30 cents per Aline line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals to whom the RELIGIO-PHILOSOPHICAL JOURNAL is requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 5, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The Kansas City Ministerial Alliance.

That Spiritualism is gradually permeating the churches, diffusing there a liberalizing influence, and imparting to many ministers and members a higher and grander conception of the ultimate destiny of the whole human family, is plainly discernible. The tidal wave of spiritual influx is now manifesting its potent influence in Kansas City, Mo. Dec. 17th, the Ministers' Alliance convened there in the parlors of the Y. M. C. A., twenty-one ministers of the gospel being present, each one anxious to say something with reference to this question: "Does the Bible teach the doctrine of spirit communication according to the idea of modern Spiritualists?" Rev. J. H. Miller opened the discussion by reading a paper, assuming the negative of the question. He treated the claims of Spiritualists quite fairly, quoting from Robert Dale Owen wherein he states that "There have always existed intermundane laws, according to which men may occasionally obtain under certain conditions, revelations from those who have passed to the next world before them. A certain proportion of human beings are more sensitive to spiritual perceptions and influences than their fellows; and it is usually in the presence, or through the medium of one or more of these that ultramundane intercourse occurs." He then gives the views of that distinguished scientist, Prof. Crookes, wherein he systematically classifies some of the phenomena exhibited in repeated experiments with the very best and most reliable mediums:

"First, the movement of heavy bodies with which the medium is in contact; second, singular noises; third, the attraction of weighty bodies; fourth, movement of heavy bodies when at a distance from the medium; fifth, the lifting up of tables and chairs from the ground without contact with any person; sixth, the levitation of human beings; seventh, movement of various small articles, without contact with any person; eighth, luminous appearances; ninth, the appearance of hands, either self-luminous or visible by ordinary light; tenth, direct writing; eleventh, phantom forms and faces."

The Reverend gentleman places but little confidence in these statements, or the positive claims of Spiritualists generally with reference to tests of an unmistakable character which they claim to have received. As to the witch of Endor, he denounces her as a fraud—she never succeeded at any time in "raising" a spirit—Samuel having been sent back, fully materialized for a special purpose through the direct instrumentality of God, and not by virtue of the mediumship of this remarkable woman. In the conclusion of his paper he pertinently says: "What will you do with all these strange, startling and mysterious phenomena to which Spiritualists point? Are these deceptive? Are these all tricks? Are they all the performances of clever sleight-of-hand performers? I am not prepared to say they are. Indeed I know there are many people sincere in their faith in the genuineness of these manifestations. They have taken the most extraordinary precautions against deception on the part of mediums."

Rev. Dr. Bell followed briefly, but was not sufficiently informed on the subject to have an opinion, but he would like to believe in Spiritualism if he could. Dr. Thorne, a prominent Spiritualist, being present, was invited to speak, but the ministers proved so

turbulent and refractory, that he was suppressed without having an opportunity to fully explain the claims of Spiritualism. Rev. Mr. Taylor believed that ministers should speak out on the subject, and it was not necessary that they should go to séances and circles to know something about it. Rev. Mr. Beggs could not agree with the paper altogether, which had been read. He could see much comfort to the true Christian in the spiritualistic theory. He disclaimed, however, teaching his own private opinions. He was in doubt about the story of the "Witch of Endor," which was given as Bible history. Saul had asked for Samuel and he had got him, through the medium of the woman. Rev. Mr. Graves said the common sense of the nineteenth century was against Spiritualism. Rev. Henry C. Brown stated that the result of his investigations of the subject was that the so-called manifestations were the result of an application of scientific facts going beyond the knowledge of their credulous believers. Rev. Mr. Medsker didn't believe in Spiritualism, and didn't believe it was taught in the Bible. Rev. Mr. Wells did not believe the Spiritualism of to-day was the same as it was according to Robert Dale Owen. Two-thirds of the Christian world could accept the most of Owen's teachings. Rev. Mr. Wood expressed the opinion that the so-called phenomenon did exist in some measure, but that it was not brought about by the spirits of the departed. Rev. Mr. McClellan believed there was no such thing as spirits coming back to induce in the absurd antics attributed to them. Rev. Mr. Hull thought Andrew Jackson Davis, the Poughkeepsie seer, the Jefferson Davis of Christianity. He believed, to some extent, in Spiritualism. Rev. R. H. Brown thought electricity was the means that produced the so-called manifestations. Rev. Mr. Gottschall couldn't find modern Spiritualism in the Bible, and that was the rock on which he stood. Rev. Mr. Hopkins spoke of the distinction that must be made between the philosophy of modern Spiritualism and the Spiritualism to be found in the Scriptures. He thought the ministry should counsel those under their care against having anything to do with materialistic manifestations, and should await scientific investigation. He deplored the tendencies of modern Spiritualism.

The discussion by members of the Alliance was instrumental, of course, in giving special prominence to Spiritualism in Kansas City, calling out an incisive letter from Dr. Joshua Thorne in its defense, which was published in the *Daily Journal*. For the discourtesy and insolent turbulence manifested by the Alliance when he attempted to speak before it, he did not care, saying: "For this discourtesy to myself I do not care, for in discussing questions of humanity, immortality and God, what are feelings worth? The object of earth is use; if I can be of use you may kick me as often as you like. My master, the Nazarene, while treating this same subject of immortality and a higher life, was treated by your legitimate predecessors in the priesthood worse than you have the power of treating me: that he was crucified, is due to the fact that he lived in the first century of mercy, while I, more fortunate, live in the nineteenth. In all kindness permit me to remark that your Alliance is not the place to consider such grave questions as Spiritualism; nor are you, as ministers, the proper judges of its merits; since the priesthood, in all ages, from the time of Jesus down to yourselves, look only to the past."

Speaking of mediumship, he says: "The medium cannot influence or call back a spirit, but a spirit can influence a medium. Iron is to electricity a medium. You send a message to St. Louis, you select a medium to convey that message—a telegram—and what is the medium you select? A piece of iron wire. Does this wire call up a message from you for your friend in St. Louis? No, it is only the medium through which the message is conveyed. The message is dictated by you, the electricity is the motive power, the wire is the medium through which it is sent and your friend in St. Louis interprets the meaning. Here we find two intelligences, one at each end of the wire, the force or batteries furnishing the power, and the unconscious passive medium—the wire."

The Doctor also alludes to the brightest and most honored men of earth, who have endorsed Spiritualism, gives a lucid view of the Bible, the various dispensations, the ages of faith, and concludes with an excellent description of the grandeur and beauty of the spiritual philosophy.

Dr. Bowker, another well-known Spiritualist, also publishes in the *Daily Journal*, a well written article criticising the proceedings of the Alliance. He alludes to its action with regard to Dr. Thorne, also to its misinterpretation of Robert Dale Owen, and its position with reference to the witch of Endor. In a later issue, able articles follow from "Sargis" and Dr. Thorne. This discussion, carried on in an influential daily paper by prominent representatives of our cause, cannot fail to exert a beneficial influence on skeptics and investigators.

The concluding sentence of Mr. Darwin's posthumous paper on "Instinct," read before the Linnean Society in England the other day, is: "To my imagination it is far more satisfactory to look at the young cuckoo ejecting its foster brothers, and making slaves of the larvae of the ichneumonidae feeding within the live bodies of their prey, cats playing with mice, otters and cormorants with living fish, but as instincts specially given by the Creator, but as very small parts of one general law leading to the advancement of all organic bodies—multiply, vary, let the strongest live and the weakest die."

Mr. H. H. Warner of Rochester, N. Y., has our thanks for a complimentary yearly ticket to his Observatory. We shall take pleasure in visiting it when next in Rochester.

"Better no Mediums at All than Bad Ones."

The editor of the *Medium and Daybreak*, has never manifested a kindly spirit toward the policy of the RELIGIO-PHILOSOPHICAL JOURNAL in regard to Spiritualists demanding a higher standard of morality and proper safeguards or "tests" from mediums. But he evidently has, by bitter experience, learned the sad lesson so many have received before him, and now comes squarely out on the platform occupied by the JOURNAL from the first. When Thomas Walker, notorious for his Toronto affair, in which his partner lost his life, went to England and under the protection of J. M. Peebles, was received by Mr. Burns, who gave him (Walker) a hearty welcome, although told by his partner of the "plight Walker was in when he (Peebles) picked him up shortly after" (the Toronto affair).

Knowing his character, Mr. Burns screened and recommended him. He soon had cause to regret this act of injustice to Spiritualism. His remarks on this dereliction to duty will be deeply impressed on many who have sinned in the same manner in their charity for the shortcomings of mediums. He says:

Now, we fear that in screening this man and charitably giving him a chance of working further mischief, we committed a grave fault, for which we have been most rigorously punished. Several others were treated in a similarly lenient manner, and they all faithfully joined Walker in his attack upon us. It is really hard to know what is right in such matters. It seems cruel to expose the sins and faults of others; for no one is perfect; and the best of us would not like to be turned inside out. Again, it appears to be highly injudicious to promote the professional career, in Spiritualism, of bad people. Our twenty years' experience teaches us that such mediums go from bad to worse. Mr. Peebles picked up the gutter waifs and made spiritualistic apostles of them; and the result has done more harm than all the good Mr. Peebles's spiritual work has accomplished. We have to some extent helped in this work, and with the very best of motives; but had we committed the crimes imputed to these persons, and stood the demands of the law in respect thereto, we could not have suffered more bitterly than we have done for long years; and it is not all over yet.

Charity covers a multitude of sins, but it is a false sympathy which spares the offender to the untold cost of the innocent. The putting forward of a gutter snipe as a trusted medium, when his utter want of moral character and reliability is known, is little short of a crime against Spiritualism and Spiritualists. The history of these three proteges furnishes a valuable and striking illustration of this subject; showing the folly of this ill advised charity, or of the expectation of any good to grow out of it.

An Early Instance of Mediumship.

Cædmon, the earliest of Saxon poets, who died in 659 A. D., wrote professedly under inspiration. His writings are the oldest extant specimens of Anglo-Saxon metrical composition, and are said by critics to have served Milton for the foundation of "Paradise Lost." He was originally a cowherd, attached to the monastery of Whitby in England, but became a monk. Not having any musical training, when the harp was passed, he always retired before his turn came. On one such occasion when he had retired to his cattle-shed, mortified and depressed, after a time, worn-out with self-reproving, he fell asleep. In a dream, if it was a dream, he heard some one say:

"Cædmon, sing me something." "I cannot sing," he replied. "Yet," said the voice, "thou must sing to me." "I cannot sing," he again replied. "Sing," said the vision. Then Cædmon asked, "What shall I sing?" Said he, "Sing to me of the Creation of all things."

Then the poet composed his first poem, an ode in honor of the Creator. This poem he remembered when he awoke, and repeated to the Abbess Hilda, who caused it to be written as it fell from his lips; more than this she did, she took him under her patronage, he was at once released from cattle-keeping, and in the monastery gave his time to study and composition; some of his later poems exceed in power and beauty the first composed in dreamland.

Origin of Man.

Many of our readers were unable to hear Prof. Garrison on this subject last winter. These, with all those who then heard him, will be glad to learn that he will give two lectures on this subject, on the 6th and 13th of January at 3 P. M., at the Grand Opera House.

While scientific subjects, as usually presented in books and lectures, are as a rule, very prosy and difficult to understand, they become in the hands of Prof. Garrison, clear, intensely interesting and often amusing. Like Col. Ingersoll he fires hot shot and shell with now and then a charge of grape or chain into the ranks of superstition. But, as to the effect, there is a noticeable difference. While it is easy to upset some of Ingersoll's logic, Garrison's facts, from nature, are unanswerable as far as they go.

Harvey Mapes, an old Spiritualist and subscriber to the JOURNAL, passed to the higher life from Kipton, Ohio, on the 24th ult., in the seventieth year of his age. He was a man of excellent character and respected by all who knew him. Mr. A. B. French, having reached home on the 25th, conducted his funeral services on the 28th, which were largely attended.

At the last meeting held here by C. Fannie Allyn, an envelope containing a lock of hair was psychometrized by her. It was given to her by a total stranger. She gave a perfect description of the person to whom the hair belonged, telling of the death, surroundings, etc., in a foreign country.

GENERAL NOTES.

Any book can be ordered through the JOURNAL office, whether advertised or not.

A Los Angeles, Cal., man is experimenting on ripening wines by electricity.

Milton Allen of Philadelphia, writes: "You are making decidedly the best paper we have."

A cabinet picture of L. L. Darrow of Sturgis, Michigan, has been added to the JOURNAL's large collection.

A buzzard with a bell on its neck is frightening people in Maryland. They take it to be the Angel of Death.

Since Dr. Shea's expose, it is said that he don't venture out of the cabinet. He has a few dopes left that he can still deceive.

Miss Susie M. Johnson has closed her labors at Minneapolis. She has labored long and well in that city and done good work.

Fortunately for Mr. Geo. R. Moore, he has failed to consummate arrangements to resume publication of his paper, *The Medium's Friend*.

The clergy of Yonkers denounce Mr. Beecher and his words as infamous. Have they in mind his sermon, lately delivered, from the text "Love thy neighbor as thyself."

A London clergyman pounces for the fact that he scolded a pet dog to death. It is safe to assume that that man understands how to see to it that the contribution box is filled.

We refer our readers to the excellent narrative by Hudson Tuttle, on the first page of the JOURNAL. It were well if Spiritualists would take to heart and practice more generally the ethics inculcated in the story.

Mrs. Abigail Dunaway, the enterprising editor and publisher of *The New Northwest*, has a very beautifully illustrated Christmas number of her paper. *The Reformer* of Windham County, Vermont, has also celebrated in the same manner.

Geo. P. Colby writes as follows of the Convention lately held at Michigan City, Ind.: "The Convention was a success. We had good audiences, and they seemed interested. Regrets were expressed by many that you were unable to attend."

The superstitious residents and the negroes of North Texas are so agitated over the red lights in the west, that revivals have sprung up all over that part of the State, and the churches are so crowded that there is not standing room.

The Mormon organ at Salt Lake states that God struck Congressman Haskell with a strange, mysterious, incurable disease, because he was conspicuous in anti-Mormon legislation. This is strictly orthodox, however absurd it may be.

After praying constantly for twenty-four hours, an Ohio widow found \$13,000 which her husband concealed before his death, and for which she had searched unsuccessfully for several days. This is a powerful incentive toward devotion.

A new edition of "Garrison in Heaven, a Dream," and "Is Darwin Right? or, the Origin of Man," by Prof. Wm. Denton, has just been issued by Mrs. E. M. F. Denton of Wellesley, Mass. Both are valuable productions. The price of the first is ten cents; the latter, \$1.

The Mormon Church now includes a president, 12 apostles, 58 patriarchs, 3,885 sentinels, 3,153 high priests, 11,000 choirs, 1,500 bishops, and 4,400 deacons. In Arizona there is a membership of 2,302, in Idaho, twice as many, and Mormon missionaries are at work all over Europe and the United States.

An advertisement for prayer is said to have lately appeared in a Washington paper, as follows: "The prayers of God's people are most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate users of tobacco, much against the wishes of its members."

De Long's remains with those of his dead comrades, have arrived at the City of Irkutsk, in Russia, and were received, by the populace with high honors. Many wreaths were placed on the coffins and poems reciting the sad fate of the explorers were distributed among the people.

Prof. Morse, in his last lecture at the Lowell Institute, Boston, translated a number of mottoes found on Japanese pottery. Among them were: "Long life; never old;" "The dew of the bamboo makes a very pleasant sound when falling on the leaves below;" "The fair wind blows, the branches turn green, and those on the south side blossom."

The New York *Morning Journal* suggests that, instead of sending missionaries to Africa, India, China, etc., we had better send a few to the many-widowed heathen at home. The name "heathen" does not apply to a people who read and believe the Bible; and the Mormons so interpret its pages as to make it support their polygamous practices. They can never be cornered on scriptural grounds.

The *Elgin* (Ill.) *Advocate* for December 22nd, was a most gorgeous holiday number. It gave a very complete history of that enterprising little city, with fine illustrations of the principal buildings and some of the more elegant private residences. The *Advocate*, always a good paper, seems imbued with new life, and shows up the best of any country paper on our exchange list at present.

Charles Bradlaugh announces his intention of forcibly taking possession of his seat as a member of the House of Commons for the Borough of Northampton at the next session of Parliament. He says that, having been promptly rejected to the House when he was declared ineligible, and again when he was expelled for not taking the oath, his duty toward his constituents requires that he should insist upon his seat, but he has refused the offer of some thousands of his supporters to come in procession to the palace-yard and demand his admittance.

A. B. French is meeting with good success under the auspices of the Lyceum Bureau. During the past month he has lectured at Shelby, Grand Rapids, Petosky, Corunna and Mason, Mich.; South Bend, Delphi and Remington, Ind.; Blackberry, La Moille, Brighton, Greenville and Cowden, Ills.; Fredricktown, Dunkirk and Alliance, Ohio. He is now filling dates in Eastern Ohio, and will return to Chicago the last of the month to fill engagements in Iowa and various Western towns.

Edward Eggleston continues in the *January Century* his series on early colonial history, with a paper on "Husbandry in Colony Times." In connection with the recent attempts at silk-culture in the United States, his story of the trials of the colonists in starting this industry will be of interest. Before corn had been grown in the Jamestown settlement, sufficient to keep away starvation, mulberry trees had been planted, and the culture of silk begun. Silk was at one time believed to be the long-sought staple that should take away the reproach of barrenness from New England. Dr. Eggleston describes also the beginnings of tobacco, rice, indigo and wheat culture.

For some time past there have been starting rumors in Cleveland to the effect that the Rev. Mr. Davis, a prominent Presbyterian clergyman of that city, was about to introduce many Romish innovations in his church. It was affirmed that he would soon appear habited in the vestments of the Catholic Church, and that crosses and incense would shortly be introduced in the Sunday service. The rumors have turned out to be only a bit of malicious tittle-tattle. Mr. Davis recently expressed a wish to wear the cape which is often worn by Presbyterian clergymen, but on learning that some of his people would object, he wisely refrained from doing so. That, and the fact that an ornamental cross was painted on the wall back of the pulpit, were the sole foundations for much unnecessary commotion.

The Rev. Dr. Newman, at the annual banquet of the New England Society, in responding to the toast—"Utah, what of her anti-pilgrim methods?"—gave expression to many pertinent thoughts. During the course of his remarks he claimed that the first work should be done by Congress; that is, Congress should declare that Cannon, the Utah delegate, has no right to a seat in the Congress of the United States. He says: "Here is a practice that is contrary to the order and constitution of nature, and our legislators must fall back, not upon the Bible, but upon nature itself, for nature has provided an equality—numerical equality—of the sexes, so that the apostle's command, 'Let every man have his own wife, and every woman her own husband,' is the law. I would, therefore, legislate against polygamy, standing upon this, that it is a fraud; that it defrauds a man of his rights; that if one man has a right to twenty-five wives he thereby defrauds twenty-four men out of their natural rights."

The Panorama of the Battle of Gettysburg is one of the finest sights in Chicago and well worth the time and money required to inspect it. The owners are among the most solid, conservative and law-abiding citizens, but they very properly keep their exhibition open on Sundays, thereby accommodating thousands who otherwise could never see it. This annoys Rev. W. H. Ryder, one of the few remaining vestiges of the moribund sect called Universalists. He complains feebly in the daily papers. As he has been striving for years to have the Universalist corpse recognized as "orthodox," possibly he thinks this whine against Sunday opening of the panorama will make for his claim. While the owners of the Gettysburg picture may not as a body be strictly orthodox, nor given to supporting universal salvation, yet it is safe to say, none of them ever got their discharge from bankruptcy by paying twenty-five cents on the dollar, and then lived in as good style as before. It has been reported in times past that a Universalist preacher did this and thought it not sinful or against good morals.

The annals of a terrible year are presented in the *Tribune* this morning. Fair estimates of the number of lives lost by the more noticeable accidents give a total of 125,000, or over 342 for each of the 365 days of 1883. Of course these colossal figures are attained principally through the results of three calamities—Ischia, Java, and Syria. Aside from the earthquakes the year was unequalled in shipwrecks, cyclones, fire-scenes and mining horrors. Over thirty people were killed for each day in January. The Newhall fire, the Russian circus horror, and the Cimbria shipwreck being the principal of thirty calamities during the month. Three hundred and ninety-eight people went down in the Cimbria alone. Two hundred and seventy people burned in the circus at Berditch. The panic later on a Sunderland, Eng., caused the death of 197 little children—perhaps the most astonishing catastrophe of the time—and 150 workmen were drowned like rats in the tub called the Daphne on the Clyde. There were 1,697 murders, 107 executions, 135 lynchings, and 727 suicides. The conflagrations which exceeded a destruction of \$100,000 each summed up a loss of \$41,000,000. The obituary list, while hardly equaling that of the previous year in point of interest—for the world lost no Darwin, or Longfellow, or Emerson—is still a remarkable catalogue, headed by Chamboord, Gambetta, Gortschakoff, Alexander H. Stephens, Karl Marx, Schultze-Delitzsche, Turgeon and Prof. Anthon. In each department of the records which the *Tribune* this morning lays before its readers for passing notice or future reference the proper information will be found reliable and of great advantage to those who may choose to use it.—*Chicago Tribune*, Dec. 30th.

A Mine Claimed to be Guarded by Spectres.

The Traditions and Legends Hanging About an Ancient Silver Mine.

CORNING, N. Y., Dec. 20.—A number of Philadelphiaans are negotiating for the purchase of a large tract of land in the town of Jasper, this county, somewhere, on which legend has from time out of mind located a silver mine, which the parties hope to find. On the tract is the "treasure cave," of much local fame. The legend is that during the French and Indian War two Quaker brothers by the name of Dickinson came into the Cohocton Valley to trade with the Indians. They gained the confidence of the Indians to such an extent that the latter revealed to them the existence of a silver mine somewhere on Bennett's Creek. The brothers had in their employ an old servant who had come with them from Philadelphia. The Quakers worked the silver mine, the ore of which was very pure, and hid the treasure in a cave known only to themselves, until such time as they could convey it to Philadelphia.

Near the close of the French and Indian War a stranger appeared at the cabin of the Quakers, in the deepest part of the wilderness. He said he was a deserter from the French army, and begged for shelter and food. This was gladly given him. The first night he was in the cabin he overheard the Quakers talking about their treasure, after they supposed he was sleeping, and learned that it was secreted somewhere in the vicinity. He also learned from their conversation that they intended to start their servant for Philadelphia the next day, and had given him a message to another brother there which would inform him as to the hiding-place of the treasure in case anything should happen to the brothers who were working the mine.

The diabolical thought entered the mind of the stranger to murder the Quakers in the morning, pursue and overtake the servant, murder him, and secure the message revealing the place where the treasure might be found. He carried out his plans, but, upon getting possession of the message, found that it was written in cipher. He was unable to find a key that would solve the mystery, and, haunted by his fruitless crime, he fled to France, taking the cipher with him. For years he studied it in vain, and finally died in a mad-house. This is the legend the first settlers in the region handed down to their descendants.

In 1810 Gregory Harding settled in the town of Jasper. He had been there but a short time when he dreamed that near his place there was a cave, the opening of which was covered by a large flat stone, upon which was a copper kettle. In the cave was stored enormous wealth in silver, but it was guarded by two ghostly sentinels. Harding did not investigate the accuracy of his dream. Shortly afterward a twin brother of his joined him. This brother had a dream corresponding in every particular with his brother's. The two then searched for the cave. They found the locality just as they had seen it in their dreams, and discovered the copper kettle and the flat rock, but remembering the spectres that guarded the treasure beneath it, they did not venture to disturb it. The next day Gregory Harding was killed by a tree he was felling, and his brother was thrown from a horse and killed. The secret of the cave's locality died with them.

In 1830 a Methodist minister named Anson Green came from the Genesee Valley with a woman who had a glass, by looking into which she said she could see the secret cave where the treasure of the murdered Quakers was hidden, and its exact location. They went in search of it. They found the spot the woman saw in the glass, and then she was suddenly stricken blind, and they were obliged to return without discovering the cave. They stopped for the night at the house of the Rev. Jedediah Stephens, who lived in the vicinity, where they related what had occurred. His son Silas tried the glass, and could see the cave and its locality, but he was the only one who could see it. His brother Nathan and himself started next day to search for the cave, but as they neared the spot he became not only blind but deranged, and the search was necessarily given up again.

Sects in Australia.

Nearly One Hundred and Fifty Denominations in Australia.

The Chinese are tabooed in Victoria even more than they are in California; says a letter from Melbourne to *The Philadelphia Times*, and there even appears to be an agreement among all Christian sects that they may go to the devil without any effort being made for their conversion. The great churches here have as much as they can do to arrest the tendency to disintegration. I suppose that never in the history of the world has there been such a breaking up into denominations as may be witnessed in this colony. The census of 1881 gives Victoria a population of 862,340 and it also registers 144 denominational religious names, though only a few people are entered as members. In several cases a denomination has only one member. One is reminded of a sect in Scotland which believed that all not connected with itself must be forever damned. Some investigator observing that this sect had so few members that only two persons remained in it, sought these two out and found they were an aged man and wife. The inquirer only saw the old woman, and asked whether she really believed that she and her husband, Sandy, would alone escape hell. The old lady replied: "Between ourselves, I sometimes have my doubts about Sandy." Some of the names by which the Victorians enter themselves in the official Year-book are novel—e.g., "God-fearing," "Saved Sinners," "Silent Admirer," "Free Trade," "Nature," and three men give their church as "L. S. D." Perhaps this last persuasion would be more numerous if men were less reticent about their religion. Some of the denominations are mysterious. What is "the church of Eli Sands"? Five people belong to it—all women. One woman records her fate as a "Walkerite," which no doubt refers to Mr. Walker, the secularist lecturer of Melbourne. But what is a "Borrowite"? It can not mean one who borrows, for it is a sect of only one member. The sect of those who borrow one may assume to be much larger even in this prosperous colony. There are numerous entries which indicate the religious fermentation going on in Australia—"Believers in Parts of the Bible," "Liberty of Conscience," "Liberal Views," "Justice and Liberty," "Free Religion," "Natural Religion," "Rational Christians," "Reasonists," "Ecclectic," "Neutral," "Humanitarians." There are 53 "agnosticists," 37 "atheists," 14 "infidels," while 7,277 register themselves as having no creed or unconnected with any denomination. The number

of those who reject every form of Christianity is 20,000, a vast percentage of the population. This, of course, includes Unitarians, who number 1,000. In 1851, when registration of opinions was compulsory, 1,700 professed the Unitarian faith; those who now use the name are those who rejoice in the problem which seems to attach to that name more than to others far more heretical. In the subsidy was continued pro rata until a few years ago. Under that arrangement the Unitarians received a good piece of property. It has for its preacher Mrs. Webster, who began preaching there as Miss Turner. She is sister of Henry G. Turner, of the Commercial Bank of Australia, himself a literary man and editor of *The Melbourne Review*. Mrs. Webster is a Unitarian of the advanced school and her discourses are of a highly-cultured character (to 1851) the Victorian government voted to devote £50,000 among all the churches in proportion to their members (giving the five talents to him who had five and the two to him who had two), and poetic character. She is about to leave England and I believe the church is anxious to get some Harvard graduate out here to take her place. The most powerful church in Melbourne is the Presbyterian. It is surpassed in the colonies generally by the English church, but in this city it is pre-eminent. It looks, also, as if the union of the three great churches of Scotland in Victoria was destined to have a remarkable result. Meetings are just now being held in Queensland, New South Wales, and probably in other colonies, looking to a union of all the Presbyterian churches in Australia. If there should be such a combination that church would stand a fair chance of overwhelming the Church of England. It might even become an imperium in imperia.

Mr. and Mrs. John R. Robinson are visiting Galveston, Texas, and will attend the wedding of Mrs. Robinson's granddaughter. They are enjoying the delightful weather there; thermometer at 70° and flowers in full bloom.

Next Sunday Lyman C. Howe speaks at the Grange Hall, North Collins, N. Y. We regret to learn that Mr. Howe's estimable wife has been dangerously sick. She is now, however, out of danger.

Mr. E. V. Smallley's sketch of General Sherman in the *January Century*, has been inspected and revised by General Grant, whose suggestions have been of great value in assisting the writer to give an authentic and trustworthy account of the important events of General Sherman's career. A paper on General Sheridan will follow in the February number.

YOU ARE ENTITLED according to Fowler and Wells's offer to a book practice of their practical and progressive magazine, *THE PHILOSOPHICAL JOURNAL*, and succeeds where all others fail. A new and successful method of instruction by mail. Illustrated circular free. *Popular Shortland* in a Nutshell, ten cents. P. Kimball 79 Madison St., Chicago.

Business Notices.

HUPSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances free. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS ANSWERED by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Spiritualist Meeting.

The First District Association of Spiritualists, composed of Oakland, Macomb, St. Clair and Lapeer Counties, Mich., will hold its second Quarterly Meeting at Stone's Hall, Mettawan, Lapeer County, the second Saturday and Sunday of January, 1884. The hour of the opening of the meeting will be at 8 o'clock P. M. on Saturday; again at 10:30 A. M. Sunday; also 2 o'clock P. M. and 7 o'clock, evening. Various good speakers will be in attendance.

Reduced rates to \$1.00 per day at hotel. Mrs. F. E. OUELLE, Secretary Association, Farmer's Creek, Mich.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M. at the Hall corner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 123 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 8 and 7:30 P. M. Lectures for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30. Church Social every second and fourth Wednesday, in each month, at 8 P. M. Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel O'Connell, President.

Pericle Fraternity for development of mediums, every Thursday evening, at 8 o'clock, Adel. Col. John D. Graham, President. Brooklyn Spiritual Fraternity every Friday evening at 7:30. S. H. Nichols, President. A. M. DAILEY, President. Brooklyn, Sept. 24, 1883. (P. O. address 16 Court St.)

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonical Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, in which everybody is most cordially invited. These meetings continue without intermission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M. at 171 East 69th Street. Mrs. S. A. McCRACKEN, Secretary.

Mediums Meetings, Chicago.

The Spiritualist Conference and Test Meeting will be conducted by the Spiritual Light-keepers every Sunday at 8 P. M. in Lester's Academy, 519 W. Lake St. Lecture in the evening at 7:45.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Wytham Hall, corner 11th and Main Street. Mr. E. G. Grayville, President; A. J. Coffey, Secretary.

THE LYCEUM STAGE.

A collection of contributed, compiled and original RECITATIONS, DIALOGUES, FAIRY PLAYS. (With full Music Notes), adapted for Lyceum and School Exhibitions.

By G. WHITEFIELD KATES. Price: Cloth, 50 cents; paper covers, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAN? ORGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME.

The author, Heinrich Thiedeman, M. D., is a German scholar who presents many thoughts in reference to the subjects treated that are worthy of careful consideration. Price, 20 cents; postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. **ROYAL BAKING POWDER CO., 105 WALL ST., N. Y.**

Our new war book, **DEEDS OF DARING**, by Blue and Gray, is outstanding all other books. Illustrated circular and terms free. **FORNIE & McMANIS, Cincinnati, O.**

A week in your own town. Terms and 45 outfit free. Address: H. HALL & Co., Portland, Me.

Good Pay for Agents, \$100 to \$200 per mo., made selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago, Illinois.

MILL OWNERS SEND FOR PAMPHLET.

WATER WHEELS
MANUFACTURED AT MOUNT HOLLY, N. J.

FERRY'S SEED ANNUAL FOR 1884



Will be mailed FREE to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower seeds. Plants, etc. Available to all. **D. M. FERRY & CO., DETROIT, MICH.**

DISCUSSION.
BETWEEN
E. V. Wilson, Spiritualist;
AND
Eld. T. M. Harris, Christian.

SUBJECT DISCUSSED:
RESOLVED, That the Bible, King James's version, sustain the Teachings, the Phases and the Phenomena of Modern Spiritualism.

Price 10 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN.

AN
HISTORICAL ROMANCE.

By JAMES BLANCHARD.
Author of "The History of the North West."

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American Life; at last to become the Type of American Virtue. The story is well told with a vein of philosophy blended with graphic Romance. A. v. cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

IT PAYS to sell our Hand Rubber Stamps. Samples free. FOLLMER & CO., Cleveland, O.

\$65 A MONTH for 3 live Young Men or Ladies in each colony. Address: F. W. ZWILLER & CO., Chicago, Ill.

Sent Free. FOWLER & WELLS will send a back Number of their *Phrenological Journal* and *Science of Health* and *Phrenology* List and Catalogue of Books, *Phrenology*, *Phylogeny*, *Health*, *Metaphysics*, etc., free. Address on postal F. W. 253 Broadway, N. Y.

MAGNETIC KIDNEY BELT



MAGNETIC SHIELD CO., CHICAGO, Dec. 29, 1883.
Gent., The benefits received from the use of your Magnetic Belt and Insoles are incalculable.
Words from my pen fail to convey an exact view of the gratification experienced as I have been completely cured of a chronic case of Bright's disease attended by Lumbago which for months made a tortuous burden. After using callings of the least known remedies without relief, the Belt and Insoles effected a permanent cure. My general health was never better than now.
The Magnetic Belt probably saved my wife's life last spring, and though formerly very feeble she is now forty years of age and has been in ten years. I attribute the change to your appliances.
Your Very Truly,
P. W. GOODELL, 71 Randolph St.

This above is a fair sample of hundreds of letters we are receiving every week from grateful people who have worn our Shields. Consumption is taken from beds of sickness and made well and strong after years of lingering illness. The magnetic power of curing disease has no equal when concentrated and held in batteries it may be imparted to the body with the same ease and facility as the sunshine passes through transparent glass.
This great power has been comparatively unknown to man for centuries. Spiritualists first sounded the cry and the great army of invisible spirits have been made manifest to us, have striven for nearly a half century to educate us up to the divine law of healing through Nature's prime minister, magnetism. It seems strange, indeed, that spiritualists should doubt the fundamental principle underlying this law of cure. For years we have been telling the world of this life force and its true relations to our lives. Thousands have learned the truth of our assertions, others remain "doubting Thomases" and ask for more evidence and wait and suffer on until the dawning light from the other world forces them to accept the truth.
With the beginning of the new year we return our sincere heartfelt thanks to the many noble friends who have assisted us in disseminating knowledge and benefiting the sick and suffering through the agency of our Magnetic Shields. While wishing you all a happy new year, let us impress upon the individual the fact that you owe a great duty to the world to yourself and your fellow men, and all, resolve to make the year just ushered in the most useful of their lives. We have in press a NEW PAPER which may interest the readers of the *Journal*, will mail it free to any address.

P. W. GOODELL, 71 Randolph St.

The above is a fair sample of hundreds of letters we are receiving every week from grateful people who have worn our Shields. Consumption is taken from beds of sickness and made well and strong after years of lingering illness. The magnetic power of curing disease has no equal when concentrated and held in batteries it may be imparted to the body with the same ease and facility as the sunshine passes through transparent glass.

This great power has been comparatively unknown to man for centuries. Spiritualists first sounded the cry and the great army of invisible spirits have been made manifest to us, have striven for nearly a half century to educate us up to the divine law of healing through Nature's prime minister, magnetism. It seems strange, indeed, that spiritualists should doubt the fundamental principle underlying this law of cure. For years we have been telling the world of this life force and its true relations to our lives. Thousands have learned the truth of our assertions, others remain "doubting Thomases" and ask for more evidence and wait and suffer on until the dawning light from the other world forces them to accept the truth.

With the beginning of the new year we return our sincere heartfelt thanks to the many noble friends who have assisted us in disseminating knowledge and benefiting the sick and suffering through the agency of our Magnetic Shields. While wishing you all a happy new year, let us impress upon the individual the fact that you owe a great duty to the world to yourself and your fellow men, and all, resolve to make the year just ushered in the most useful of their lives. We have in press a NEW PAPER which may interest the readers of the *Journal*, will mail it free to any address.

P. W. GOODELL, 71 Randolph St.

The above is a fair sample of hundreds of letters we are receiving every week from grateful people who have worn our Shields. Consumption is taken from beds of sickness and made well and strong after years of lingering illness. The magnetic power of curing disease has no equal when concentrated and held in batteries it may be imparted to the body with the same ease and facility as the sunshine passes through transparent glass.

This great power has been comparatively unknown to man for centuries. Spiritualists first sounded the cry and the great army of invisible spirits have been made manifest to us, have striven for nearly a half century to educate us up to the divine law of healing through Nature's prime minister, magnetism. It seems strange, indeed, that spiritualists should doubt the fundamental principle underlying this law of cure. For years we have been telling the world of this life force and its true relations to our lives. Thousands have learned the truth of our assertions, others remain "doubting Thomases" and ask for more evidence and wait and suffer on until the dawning light from the other world forces them to accept the truth.

With the beginning of the new year we return our sincere heartfelt thanks to the many noble friends who have assisted us in disseminating knowledge and benefiting the sick and suffering through the agency of our Magnetic Shields. While wishing you all a happy new year, let us impress upon the individual the fact that you owe a great duty to the world to yourself and your fellow men, and all, resolve to make the year just ushered in the most useful of their lives. We have in press a NEW PAPER which may interest the readers of the *Journal*, will mail it free to any address.

P. W. GOODELL, 71 Randolph St.

The above is a fair sample of hundreds of letters we are receiving every week from grateful people who have worn our Shields. Consumption is taken from beds of sickness and made well and strong after years of lingering illness. The magnetic power of curing disease has no equal when concentrated and held in batteries it may be imparted to the body with the same ease and facility as the sunshine passes through transparent glass.

This great power has been comparatively unknown to man for centuries. Spiritualists first sounded the cry and the great army of invisible spirits have been made manifest to us, have striven for nearly a half century to educate us up to the divine law of healing through Nature's prime minister, magnetism. It seems strange, indeed, that spiritualists should doubt the fundamental principle underlying this law of cure. For years we have been telling the world of this life force and its true relations to our lives. Thousands have learned the truth of our assertions, others remain "doubting Thomases" and ask for more evidence and wait and suffer on until the dawning light from the other world forces them to accept the truth.

With the beginning of the new year we return our sincere heartfelt thanks to the many noble friends who have assisted us in disseminating knowledge and benefiting the sick and suffering through the agency of our Magnetic Shields. While wishing you all a happy new year, let us impress upon the individual the fact that you owe a great duty to the world to yourself and your fellow men, and all, resolve to make the year just ushered in the most useful of their lives. We have in press a NEW PAPER which may interest the readers of the *Journal*, will mail it free to any address.

P. W. GOODELL, 71 Randolph St.

The above is a fair sample of hundreds of letters we are receiving every week from grateful people who have worn our Shields. Consumption is taken from beds of sickness and made well and strong after years of lingering illness. The magnetic power of curing disease has no equal when concentrated and held in batteries it may be imparted to the body with the same ease and facility as the sunshine passes through transparent glass.

This great power has been comparatively unknown to man for centuries. Spiritualists first sounded the cry and the great army of invisible spirits have been made manifest to us, have striven for nearly a half century to educate us up to the divine law of healing through Nature's prime minister, magnetism. It seems strange, indeed, that spiritualists should doubt the fundamental principle underlying this law of cure. For years we have been telling the world of this life force and its true relations to our lives. Thousands have learned the truth of our assertions, others remain "doubting Thomases" and ask for more evidence and wait and suffer on until the dawning light from the other world forces them to accept the truth.

With the beginning of the new year we return our sincere heartfelt thanks to the many noble friends who have assisted us in disseminating knowledge and benefiting the sick and suffering through the agency of our Magnetic Shields. While wishing you all a happy new year, let us impress upon the individual the fact that you owe a great duty to the world to yourself and your fellow men, and all, resolve to make the year just ushered in the most useful of their lives. We have in press a NEW PAPER which may interest the readers of the *Journal*, will mail it free to any address.

P. W. GOODELL, 71 Randolph St.

The above is a fair sample of hundreds of letters we are receiving every week from grateful people who have worn our Shields. Consumption is taken from beds of sickness and made well and strong after years of lingering illness. The magnetic power of curing disease has no equal when concentrated and held in batteries it may be imparted to the body with the same ease and facility as the sunshine passes through transparent glass.

This great power has been comparatively unknown to man for centuries. Spiritualists first sounded the cry and the great army of invisible spirits have been made manifest to us, have striven for nearly a half century to educate us up to the divine law of healing through Nature's prime minister, magnetism. It seems strange, indeed, that spiritualists should doubt the fundamental principle underlying this law of cure. For years we have been telling the world of this life force and its true relations to our lives. Thousands have learned the truth of our assertions, others remain "doubting Thomases" and ask for more evidence and wait and suffer on until the dawning light from the other world forces them to accept the truth.

With the beginning of the new year we return our sincere heartfelt thanks to the many noble friends who have assisted us in disseminating knowledge and benefiting the sick and suffering through the agency of our Magnetic Shields. While wishing you all a happy new year, let us impress upon the individual the fact that you owe a great duty to the world to yourself and your fellow men, and all, resolve to make the year just ushered in the most useful of their lives. We have in press a NEW PAPER which may interest the readers of the *Journal*, will mail it free to any address.

P. W. GOODELL, 71 Randolph St.

The above is a fair sample of hundreds of letters we are receiving every week from grateful people who have worn our Shields. Consumption is taken from beds of sickness and made well and strong after years of lingering illness. The magnetic power of curing disease has no equal when concentrated and held in batteries it may be imparted to the body with the same ease and facility as the sunshine passes through transparent glass.

This great power has been comparatively unknown to man for centuries. Spiritualists first sounded the cry and the great army of invisible spirits have been made manifest to us, have striven for nearly a half century to educate us up to the divine law of healing through Nature's prime minister, magnetism. It seems strange, indeed, that spiritualists should doubt the fundamental principle underlying this law of cure. For years we have been telling the world of this life force and its true relations to our lives. Thousands have learned the truth of our assertions, others remain "doubting Thomases" and ask for more evidence and wait and suffer on until the dawning light from the other world forces them to accept the truth.

With the beginning of the new year we return our sincere heartfelt thanks to the many noble friends who have assisted us in disseminating knowledge and benefiting the sick and suffering through the agency of our Magnetic Shields. While wishing you all a happy new year, let us impress upon the individual the fact that you owe a great duty to the world to yourself and your fellow men, and all, resolve to make the year just ushered in the most useful of their lives. We have in press a NEW PAPER which may interest the readers of the *Journal*, will mail it free to any address.

P. W. GOODELL, 71 Randolph St.

The above is a fair sample of hundreds of letters we are receiving every week from grateful people who have worn our Shields. Consumption is taken from beds of sickness and made well and strong after years of lingering illness. The magnetic power of curing disease has no equal when concentrated and held in batteries it may be imparted to the body with the same ease and facility as the sunshine passes through transparent glass.

This great power has been comparatively unknown to man for centuries. Spiritualists first sounded the cry and the great army of invisible spirits have been made manifest to us, have striven for nearly a half century to educate us up to the divine law of healing through Nature's prime minister, magnetism. It seems strange, indeed, that spiritualists should doubt the fundamental principle underlying this law of cure. For years we have been telling the world of this life force and its true relations to our lives. Thousands have learned the truth of our assertions, others remain "doubting Thomases" and ask for more evidence and wait and suffer on until the dawning light from the other world forces them to accept the truth.

With the beginning of the new year we return our sincere heartfelt thanks to the many noble friends who have assisted us in disseminating knowledge and benefiting the sick and suffering through the agency of our Magnetic Shields. While wishing you all a happy new year, let us impress upon the individual the fact that you owe a great duty to the world to yourself and your fellow men, and all, resolve to make the year just ushered in the most useful of their lives. We have in press a NEW PAPER which may interest the readers of the *Journal*

BY MRS. E. L. WATSON.

To the Editor of the *Neologio-Philosophical Journal*:

An Anecdote of General Sherman.

A subscriber writes as follows from Indianapolis, Ind: I will give you some idea as to what we have done here in our city. I have been having meetings at my house for over one year. Two weeks ago there were so many in attendance that a committee was appointed to secure a hall. Last Friday we took a lease on the Plymouth Church building for one year, and had our first meeting here Sunday morning and evening, with many encouragements. Mrs. Geo R. Fales, formerly of Boston, lectured in the morning, and gave out in the evening.

(Translated from La Razon Sotrifa for October 1992.)

PRINCE ADEKA.

A fight is predicted by Mgr. Capel, the representative of the Catholic Church in the United States. In-

What will be the result? "A fight," says the priest. "Do you suppose some millions of people are going

Mr. W. F. writes: I should like to hear some of the calumnies heaped upon Spiritualism and its friends, answered from every liberal rostrum in the United States on the day of our next anniversary, by a lecture delivered upon, "The effects produced upon the sentiments and morals of the masses who are benevolently, by the teachers of Spiritualism, brought up to the present time." Then let each lecturer published in the immediate vicinity where delivered, as far as practicable. I think that a volume of facts can be buried upon our treasurers, that will accomplish a large amount of good.

The Alliance held its regular Sunday afternoon meeting on December 16th. Mr. Nelson Campbell,

Spiritualism in Baltimore, Md.

commence before the Third Spiritualist Society, ceases upon the return of Mrs. Rachel Halcott on the first

Baltimore, Dec. 15, 1888. CARROLL.

I clip the following from a notice of my lecture in a late JOURNAL:

C. FANNIE ALLYN.

to accomplish your plana. Never say, "I can't," for there are no ignoble words. He who does not feel within himself the power to conquer, fails; is not a man in the true sense of the word. Of course it is a mistake to be too sure of one's power, but it is better to be too sure than to be too timid. Help the weak to find to himself or anybody else. Always help the woman who marries him! Somebody says, "O, I don't like these self-conceited folks." My friend, self-conceit and self-confidence are two qualities as different as light and darkness; and though the former may make man the most disagreeable of companions, infinitely more preferable than the creeping, cowering, craven-spirited fellow who is never ready for an emergency, and who, like Uriah Heep, spends his life in trying to be "umble." The man who says, "I will do it!"—who says it from his heart, and means it, too—who bends his whole energy to the accomplishment of his purpose, and who and the people call him lucky and successful, and all that sort of thing, when, in fact, his luck has been brought about by his own persevering efforts and his confidence in himself. Fortune detests cowardice; and the man who will not be conquered by

To the Editor of the *Religio-Philosophical Journal*:
A late issue of your valuable paper contains a le-

We will say for Mr. Judge's information, that Mr. Wm. E. Coleman never saw the article referred to till he saw it in print in the JOURNAL.—ED.

To the Editor of the *Helvetic Philosophical Journal*:

A Lively Girl,

ROME, Ga., Dec. 21.—The Cherokee section of

room. On the foot of the bed, Miss Lula, in the corner of the head lightly, and the bed arose two feet, in the air and moved swiftly around the room. Now, Miss Laura Wimberly, a cousin of Miss Lula, while in bed recently, heard a thumping noise on the headboard, and she, too, was startled, produced by her cousin with her fingers, and requested her to get up and see what it was. Miss Lula protested innocence, yet the sound grew more audible. A playful remark that it should strike her caused a sensation like a slight shock, felt by Miss Wimberly about the face. The bed, however, did not rise itself, where commanded about the bed, and the bed rose and fell, and the occupants, rolled briskly around the room. This is the circumstance which led to the subsequent experience. On a recent occasion, while Miss Lula was lying in bed, she heard a thumping noise, some favorite name, when its music emanated from the head of the headboard of the bed and was heard by more than a half dozen persons, sitting around the room. On another occasion an uncle, above the ordinary weight, in a chair, his feet on the rounds, while the lady was lying in bed, and he, too, gripped on the upper back of the chair and lifted him up. These people know nothing of Spiritualism, and are sorely troubled by manifestations which they deem the work of an evil spirit. People from afar and near

The Phenomena of a Burning Mine Repeated in

The well known standing of H. H. Warner & Co. of Rochester, N. Y., the remarkable success which Warner's Safe Cure has achieved, being indorsed by no less a personage than Dr. Robert A. Gunn, Dean of the United States Medical College, New York, and the fidelity with which they have carried out all the promises made in the advertisement, is a sufficient warrant that the above statements are true. They, however, guarantee to cure ninety-five per cent. of all rheumatic troubles, especially acute, knowing full well that the discredited power of the remedy justifies them in so doing. Nothing can be fairer than to let those who suffer in the future from rheumatism with such a remedy as this, decide for their own responsibility, and can blame no one if living pain and untimely death are the results.

To the Editor of the *Religio-Philosophical Journal*:
I have only lately begun to take the *Journal*, and

South Chicago, Ill. MRS. H. SPARROW.

It appears our pugnacious visitor, Mgr. Capel, whose "father told him never to refuse a fight," is

he took down at the time, and has preserved the notes. Some one since the interview has probably

language, as well as the thoughts, utterly unlike anything he has ever said or is likely to say."

He reminds us of the old story of the chap (probably a Hoosier or Wolverine) who was a "great fellow" among his pot-house politicians at home—"a king among fools," but when he was sent to Congress he soon found he was "a fool among kings." It strikes me that Mr. Capel will go back to his said "Mother," with his knuckles in his eyes, a "wiser but a sadder boy." This, however, must not hinder the people of our several states from perceiving, ere long, that justice to all sects and to those of no sect, demands that public schools shall be made and kept strictly of a secular character.

J. G. J.

We are constantly receiving communications from the really worthy poor who desire the JOURNAL, but are unable to pay for it. Deprived of one hand, Mr. Jenkins finds it, of course, difficult to meet his current expenses, and fears to run in debt. Some benevolent person will surely assist the unfortunate man to continue the JOURNAL.

Her Choice.

"Hold it! It is a draught from Lethe's wave,
Thy voice of weeping reacheth even that strand
Washed by strange waters in Elysian Land;
I bring the peace thy weary soul doth crave,
Drink, and from vain regret thy future save."
She lifted deep, dark eyes wherein they lay
The sacred sorrow of love's endless day.
Then took the chalice from the angel's hand.
Life with new love for life with new pain;
Of the old love? Her heart gave instant choice;
Like tender music rang the faithful voice:
"O sweet, my love, an offering to thee!"
And with brave smile, albeit the tears flowed fast,
Upon the earth the priceless draught she cast.

—The Century.

Birds of the Mississippi Valley. The birds of the Mississippi Valley, the *Globe-Democrat* says, have for a long time been studied by several residents of the valley, who have been comparing notes. (One of them, Mr. O. Widmann, of St. Louis, says: "The song season only lasts two or three weeks. When the males come in the spring they begin to sing, in an intermittent fashion, until the arrival of the female, when the song becomes full and all the birds seem in a fever of excitement. It is then they mate, each bird choosing, comparing and selecting. Perhaps the old birds give companionship and the young birds are taught by the parents and the parents pat their heads and recommend the family to the youthful choosers; but the analogy to human life stops there, for the mamma and papa choose new mates, too, in a manner positively shocking, and there are ever so many young and giddy birds that haven't the patience of parents on this momentous occasion, but they get along just as well."

Cured by the Laying on of Hands. For nearly eleven years Mrs. Elizabeth Wilson, of Muncie, Ind., who is eighty-three years old, has been an almost helpless invalid. She is the widow of Samuel Wilson, an old wealthy and highly respected head of a large and prosperous family, well known throughout the State. She has been unable to walk across the room without the aid of crutches, one limb being entirely helpless from rheumatism. She suffered almost continually from great pains, which deprived her of sleep and injured her general health. A few days ago she threw away her crutches and began to walk as a result of laying on of hands by a gentleman who was at one time reading clerk in the Legislature. No medicines or treatments were used. The gentleman merely rubbed her limbs. The cure is apparently permanent. The affair is regarded here as little short of a miracle.

For some time past there have been startling rumors in Cleveland to the effect that the Rev. Mr. Davis, a prominent Presbyterian clergyman of that city, was about to introduce many Romish innovations in his church. It was affirmed that he would soon appear habited in the vestments of the Catholic church, and that crosses and incense would shortly be introduced in the Sunday service. The rumors have turned out to be only a bit of malicious titillation. Mr. Davis recently expressed a wish to wear the cape which is often worn by Presbyterian clergymen, but on learning that some of his people would object he wisely refrained from doing so. That, and the fact that an ornamental cross was painted on the wall back of the pulpit, were the sole foundations of much unnecessary commotion.

A Youth Who Whistles in His Sleep. A singular case is reported at St. Thomas. A young man employed in the sewing machine works has been accustomed to working alone, and is prone to whistling that as soon as he is by himself he unconsciously commences. When asleep the muscles of his mouth, chest and lungs are so completely in association that he whistles in astonishing shrillness. A pale countenance, loss of appetite and almost total prostration of strength convinced his mother it would result in death if not speedily cured. The young man was called in a physician, and he recommended that the young man be placed in the society of another boy who should give him a blow as soon as he began to whistle. This novel remedy will be tried.

Rather Sudden. A boatman in this city recently received some news from a friend in Africa, who forgot to send an account of their peculiarities. They were placed on a mantel in the gentleman's office, and one evening went off with a loud explosion, one of the men striking the astonished boatman on the forehead, giving him a severe blow. Another broke a pane of glass, while others dashed about the room half fired from a gun. It was their method of dispersal. The shell became dry and went off with force enough to drive the needs thirty or forty feet from the tree from which they dropped. Many of our local seeds have a similar way of exploding, while others are flung away by parachutes, as the dandelion, etc.—*Philadelphia Times*.

The Latest Faith Cure. Mary Dunn, of Danville, N. Y., has for six years been an invalid, and for two years past has been unable to speak. Physicians abandoned her case as hopeless. On one Saturday lately Miss Dunn suddenly regained her speech, and getting out of bed without aid, dressed herself and walked downstairs, partaking of breakfast with the family. She said she had been praying constantly for two years, and that her petitions had been answered, as she had faith to believe they would be. She says she has frequently talked with the Lord and has had a hard time fighting her enemy.

General Sheridan will soon make his annual pilgrimage to his old home in Ohio, to visit his mother. She is eighty-three years old, and the General never neglects to visit her once a year, and often when he can. He would be glad to have her with him in his new home, but the old lady clings tenaciously to the old homestead, where all the five children first saw the light of a successful life. The old lady is proud of her long success and thoroughly enjoys it, and they never neglect to visit her and cheer her declining years with their presence.

Professor Morse. In his last lecture at the Lowell Institute, Boston, translated a number of mottoes found on Japanese pottery. Among them were: "Long life; never old;" "The dew of the morning makes a very pleasant sound when falling on the leaves below;" "The wind blows, the branches turn green, and those on the south side blossom."

A Single, sudden and tremendous peal of thunder on a recent Sunday night so affected two ladies of Newburyport, that the following Tuesday they were unable to remember anything which had occurred the previous day, although they otherwise gave no indication of mental disturbance.

During the late great Java earthquake it was discovered that it was utterly impossible to use the telephone at Singapore in consequence of the effect of the phenomenon on the wires. The instruments produced sounds like those of a distant waterfall.

There is a Jewish penman in Vienna who writes 400 Hebrew letters on a grain of wheat. In order to furnish the Emperor with satisfactory evidence of his extraordinary skill he has written the Jewish prayer for the imperial family on the narrow edge of an ordinary visiting card.

A middle-aged crow. A pet crow belonging to H. G. Heldt, of Columbia, S. C., jumped upon a shelf where its master's revolver lay, and began playing with it. The revolver was discharged, killing the crow.

I feel very grateful for the wonderful cures performed with Ely's Cream Balm. I have had Catarrh in its worst form for 25 years. Cream Balm is the best thing I ever tried.—J. B. Kelsey, 32 Broad Street, New York City.

Pope Leo XIII. daily dined at a cost of 37 cents, on a simple soup, a little bread, a leg or wing of a chicken, six or seven grapes and one pear, with a big glass of the best Marcia.

A slight cold if neglected, often attacks the lungs. Brown's Bronchial Trochiscs give sure and immediate relief. Sold only in boxes. Price 25 cents.

Three thousand Americans and 12,000 English are now living in Paris.

"Samaritan Nerve cured me of general debility and dyspepsia," writes Michael O'Connor, Galesburg, Ill. Get at your Druggists.

Cornell University has an Egyptian student. He is a bright young fellow.

"Handy to have in the house"—Ayer's Cherry Pectoral, the prompt and certain remedy for cough, cold, and pulmonary affections.

If thou desirest to be borne with, thou must bear also with others.

Dr. Benson's Cherry and Chamomile Pills contain no harmful drug, and banish headache.

Watches were first made in Germany in 1477.

The True Elixir of Life

AYER'S SARSAPARILLA, a highly concentrated medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandarilla, Sulfuric Acid, Potassium and Iron, and other ingredients of great strength and curative value.

AYER'S SARSAPARILLA Has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

AYER'S SARSAPARILLA Is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

AYER'S SARSAPARILLA Is the most popular Blood Purifier among sailors, and is in use in the medical establishments of the United States, American, English, German, and Danish vessels.

AYER'S SARSAPARILLA Contains no Arsenic and Alox, as do many falsely called Alternatives foisted upon the credulity of the public.

AYER'S SARSAPARILLA Has been for many years recognized as the best Alternative and Tonic Medicine in all civilized countries.

AYER'S SARSAPARILLA Promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA Effects radical cures of all maladies arising from the taint of Scrophulous or Contagious Diseases, or the corruption of Mercury in the system.

AYER'S SARSAPARILLA Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood-Purifying Medicine.

Ayer's Sarsaparilla,

PREPARED BY

DR. J. C. AYER & CO., [Analytical Chemists], LOWELL, MASS.

Sold by all druggists; price \$1 per bottle for 32.

Books---Victory---Vox Populi.

On which side lies the final victory in the desperate "Battle of the Books," the following extracts, characteristic of tens of thousands received, signify:

"I am amazed at the cheapness and excellence of your books. Your enterprise is a public benefaction of the highest kind."—REV. DR. SHEPHERD, Santa Rosa, Cal.

"I am delighted with the books. They are marvels of cheapness and utility. I have read and find 99 in payment."—REV. ALFRED W. FISKE, Chester, N. C.

"Your efforts toward extending useful information to all classes are the most extraordinary yet witnessed in any age or country. They ought to render your name immortal."—GEO. J. W. FISKE, Hartford, Conn.

"Having been connected with the State Library for several years, and accustomed to buying books, I cannot help but wonder how you can sell so cheap; unless, wonder how others can sell so dear. I accept your propositions."—W. E. STEENE, Topeka, Kan.

"The world's greatest benefactor today is John B. Alden, the bold and original publisher, who is successfully placing standard literature within the reach of everybody who cares to read."—Star, Bradford Pa.

"Two out of three readers received. All my friends are wondering how I got such bargains. I explain, and these further orders are the result."—H. McALLISTER, Farmers' Bank, Columbus, Miss.

"Find enclosed \$30.75. Every one that sees the books, says: 'What a marvel of cheapness, and 'I want some of them.' I will try to buy a few."—A. NOBLE, New York, N. Y.

"As much distinguished for neatness of appearance and general typographical excellence as for cheapness."—SUNDAY-SCHOOL TIMES, Philadelphia.

FAIR TERMS. Books sent for EXAMINATION BEFORE PAYMENT, on evidence of good faith. Immediate CATALOGUE free. My books NOT sold by dealers.

JOHN B. ALDEN, Publisher, 18 Vesey Street, New York. P. O. Box, 1227

IMPROVED RUBBER TARGET GUN!



The latest and best. An entirely new principle. For target practice and HUNTING. Shoots Arrows or Lead. Shoots almost as straight as a rifle. Loads from muzzle. Entire length, 90 inches. 600 feet. Thousands of them are in use and never fail to give satisfaction. With every gun are included Five Metallic Pointed Arrows, Two Targets and a Game Sheet.

Price of Gun, One Dollar (expressed to any part of the United States for 25 cents extra). Clubs supplied with guns at low rates.

This is a most excellent Target Gun, for either amusement or service, and is entirely different from the ordinary Cross Gun.

The Hon. Marcellus Thompson, author of that delightful book, "The Witchery of Archery," writes: "I know of no other bright-eyed youth who is for the time a glorious one on account of your gun. I think this gun of yours the BEST AND MOST EFFICIENT TARGET AND HUNTING WEAPON EVER MADE FOR JOYS."

C. G. G. of Hartford writes to J. B. Alden: "I bought one of your Target Guns and found it to be far superior to any I have ever tried. I killed a hawk with it at twenty yards, and have shot several other small game."

Besides the above, hundreds of letters have come from young men and boys in all sections of the country, describing their good success in shooting pigeons, squirrels, quail, etc., with this Gun.

This Gun will be sent to any Address, Charges Paid, on Receipt of \$1.25.

PRAIRIE CITY NOVELTY CO.,

69 Dearborn St., Chicago, Ill.

(In ordering please say you saw this advertisement in the Religio-Philosophical Journal.)

THE HOLLOW GLOBE;

OR,

THE WORLD'S ACITATOR AND RECONCILER.

A Treatise on the Physical Configuration of the Earth, Presented through the organ of M. L. Sherman M. D., and written by Wm. F. Lloyd.

Price, \$2.00; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

EXPERIENCE OF SAMUEL BOWLES,

(late Editor of the Springfield, Mass. Republican.)

SPIRIT-LIFE,

Or Life as He Now Sees it from a Spiritual Standpoint.

CARRIE E. S. TING, Medium.

Price, 25 cents; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE INFLUENCE

OF

CHRISTIANITY ON CIVILIZATION

By R. F. UNDERWOOD.

In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this subject alone. His conclusions are carefully drawn and irresistible on many points.

Price, 25 cents; Postage Free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE MELODIES OF LIFE.

A New Collection of Words and Music for the

CHOIR, CONGREGATION AND SOCIAL CIRCLES

By J. W. TUCKER.

The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to tourists and find a response with the angels who may join us in the singing of them.

Board cover. Price 25 cents; postage 5 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

VITAL MAGNETISM THE LIFE-FOUNTAIN

By E. B. BABBITT.

Being an answer to Dr. Brown-Sequard, the magnetic theory, defended, etc. Price, 25 cents.

N. B.—Those trying the Health Manual will not need this little volume, as it is incorporated in the former.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

DEATH,

IN THE LIGHT OF THE HARMONIAL PHILOSOPHY

By MARY F. DAVIS.

A Whole Volume of Philosophical Truth is condensed into this little pamphlet.

Mrs. Davis has developed with rare clearness and pathos the pure principles of true spiritualism. The eternal law and consolation in these pages, and the doubtful a few foundations and a clear sky.

Price, postage paid, 15 cents. Eight copies for \$1.00. Cloth bound, 20c.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE INDEX.

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors, W. J. POTTER, Editors, J. F. UNDERWOOD.

Contributors:

Monroe D. Conway and George Jacob, of London, will write for *The Index* every month during 1884. Among the other contributors are Prof. Fritz Adler, John W. Chadwick, Wm. S. F. H. Spencer, W. H. Spencer, Mr. E. J. Cheney, Mrs. Anna Darwin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Harshaker.

The aim of *The Index* is—

To increase general intelligence with respect to religion.

To foster a nobler spirit, and quicken a higher purpose, both in the society and in the individual.

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for crowd.

For superlatives, freedom for slavery, character for crowd, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal good for absorption in selfish interests.

In brief, to hasten the day when free and rational thought shall take the place of dogmatism and superstition throughout the world, and when the welfare of humanity here and here shall be the aim of all private and public activities.

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Harmony of Universal Religion to the special religions, and the relations of Religion to the State, will receive particular attention.

Terms: \$1 per annum in advance. To new subscribers, \$1 for six months. Specimens copies sent gratis. Address: *The Index*, 3 Tremont Place, Boston, Mass.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO

Continued from First Page.

"I am not so wide that I could not come. Now we must go, and I will take you to the most beautiful place you ever saw in dreams. You must not remain to witness the proceedings further."

He smiled at my words:—"Why, you talk as if there was something terrible about death. It has been the most pleasant passage in my life. I have suffered a great deal in its approach, but when it came it brought only joy. When I saw you, I was so pleased, my clay-lips uttered my thoughts, the last words they ever gave. Now it is done, I must stay till it is over. I want to see how the relatives and friends act, and hear what they say. You know it will be strange to hear one's own funeral sermon."

As he would not go, I remained with him, and entering again into the earth sphere, suffered from the contact. My husband was greatly interested in the ceremonies, and when they were over, he said:

"I am glad the old aching body has at last gone to its final rest. The children were grieved, and ought to know how they misunderstood. Perhaps I can tell them sometime. Hearts do not break with grief, else mine would have broken. Come, now, my new-found wife, I will go where you wish."

I need not repeat the story of the journey, or describe the meeting with our Charbel. Her father was of the happy disposition, that at once assimilated its surroundings and became one with its companions.

"I have worked and struggled along," he said, "having little time to think, and I am ignorant as a savage. I desire at once to commence gaining knowledge. How am I to proceed?"

We all laughed at his eagerness, and one said:

"There is time enough; you must first rest and recover strength."

"Rest! I was never stronger, and I am anxious for exertion. I feel mentally starved and crave thought food."

"You will find no difficult task. To desire is to have, and you will soon become in sympathy with the thought atmosphere of our home."

Then one of our number, who was a poet, superior to us all, said he had had a singular and painful experience, and we demanded to hear it.

THE POET'S STORY.

I had been enthroned, and as I came up the pathway leading to this eminence, I met a boisterous throng of people. Strange faces they had, and yet they were familiar. I looked closely, and imagine my surprise when I found they belonged to me. They were the thoughts I had expressed in my earth-life. Some were dark, repulsive and inexpressibly ugly, while others were exquisitely beautiful. What a horde they were, and though some were pleasing, the greater proportion caused my cheeks to blush with shame.

"Father! father!" they called, rushing toward me!

"Away," I cried! "I own you not."

"Then we shall follow you. We belong to you and wherever you go, we shall go. We will not desert you."

"If this be so," I cried in despair, "then I am burdened beyond endurance and immortality becomes a curse. If I must drag this throng of tormentors, reminding me continually of early follies, then extinction were preferable."

What shall I do with this miscreant crowd, deformed and rude? I cannot take them home to my companions. If these are embodiments of my earthly thoughts, how they would scorn me. If this is to be my retinue, then I must seek a new home where I am unknown. I must cast aside the pleasures of this company. My punishment is terrible. I threw myself down in a paroxysm of grief and remorse. An angel came by, and pausing, said:

"Would you escape from your thralldom?"

"Escape!" I cried. "Can I escape?"

"Do you not see that the most repulsive of these spectres are fashioned of the thoughts which are of yourself, recording your former vanity, pride, uncharity, selfishness and forgetfulness of others? See you that lovely being representing a deed of self-sacrifice?"

"Oh! that they were all like her!" I cried.

"Then listen. You must act in such a manner that the good will eclipse these shadows, and they will disappear."

Saying that, he vanished, and I, reflecting, said that I would at once free myself from the dreadful following. I opportunistly became a spirit moaning past me. Her brother on earth was contemplating a horrible crime. He had determined to take the life of his mother in order to become possessed of her estate. The sister had vainly attempted to give warning or to influence him, and in despair she had left them to their fate. I said to her:

"Come. I will go with you and perhaps we can together prevent the crime."

She fervently expressed her gratitude as she conducted me to her mother's house. It was midnight when we arrived, as I saw in the dim lamplight by the tall clock, and the mother was sleeping.

"We can only watch," said my companion, "and if he should come, we can do nothing to save her." "Did you not know that sometimes sleep unlocks the avenues of the spirit, and we can approach much nearer than in waking hours? When we thus come, people say they have dreamed."

I bent over the mother, her white locks fell from beneath her cap over the pillow, and there was somewhat in the expression of her lips and cheeks, reminding me of my own. I tested her sensitiveness and found that her mind responded. Then I whispered these words:

"Edward intends to kill you with a knife. He will come into your room, and you must awake and charge him with the crime, and say to him that his sister came from heaven to tell you."

She started as if by a blow, and with a horrified expression, she sprang upright.

"Who is here?" she cried. "Who spoke to me? I have had a fearful dream, so vivid I thought it really."

She sank again on the pillow, and there were soft footsteps at the door, which slowly swung open, and the brother entered. The mother waited only a moment when she arose and addressed him in the words of her dream. It came so suddenly that he admitted his intentions, and pleaded for forgiveness. He had been made the victim of bad men, and if he could escape from them he might be saved. By nature he was not so bad, but he was weak.

Leaving them to each other, I started again for my home, my heart full of gladness, for I had followed the advice of the angel, and expected to thereby escape my followers. Judge my surprise when on looking back I saw a new form, more ugly than any of the others, the result of this act from which I had expected so much. As I gazed in despair, the angel came again, and with a smile said to me:

"It was a selfish act!"

"Selfish?" I asked.

"Aye; you had not the good of the woman

or the salvation of the son, or the happiness of the daughter at heart. You had only your own pleasure and gain. You would thereby relieve yourself of a burden. The world is ruined by such benevolence. You will have a long and weary road if you travel in that direction."

"I am a fool," I said, overwhelmed by my imbecility and want of spiritual understanding.

"What can I do?" I implored.

"If I directed you, there would be no merit. You must determine for yourself."

As he spoke he vanished, and I sat down, resting like a weary pilgrim, overburdened.

Then I saw a spirit coming, rapidly toward me, and on approach she hurriedly said:

"I am told you can influence mortals. My son is Captain of a steamer, and, having lost his course, is sailing directly on a rocky coast. Come and save not only him but the hundreds of lumbering passengers."

Without a moment's delay I followed her, and came to the steamer. The grey of morning was flushing the sky, and the crests of heavily rolling seas gleamed in the cold light. Everything was quiet on deck for the passengers were asleep, and nothing was heard but the steady pulsations of the engine. I looked beyond the bow, and saw the shore some miles away. It was a high promontory of black rocks, against which the surf was violently beating, and the ship was most directly on the point where it must be done quickly. What ever was done, must be done quickly. We went into the cabin where the Captain sat with his head resting on his hands, between sleeping and waking. Could I impress him with his danger? I made the attempt and failed. I repeated several times with no better success. I became anxious, as the danger increased, for every pulsation of the engine brought the ship nearer to her doom. The sleeping passengers, strong men, helpless women and children, how soon would they be called to face certain destruction? What agony the now quiet decks would witness! What waiting and hoping against hope, there would be in hundreds of desolate homes! The contemplation unnerved me, and I was unable to exercise my skill in impressing thoughts on mortal nerves. I was recalled by the voice of the mother:

"Can you not save my son?"

I confessed that when the picture of agony I have sketched, came to my mind, in my wish to prevent the catastrophe, all selfish considerations were forgotten, and I would unhesitatingly have given my existence for the salvation of the ship, were it possible to have done so.

"I can do nothing unless I have aid," I replied, and with my whole strength I invoked our elder brother. As a thought he came. He understood the methods of impressing thought so perfectly that, as you know, he rarely fails. He placed his hand on the Captain's head, and the thought he gave was:

"Ship ahoy, breakers ahead!"

The Captain sprang to his feet, and rubbing his eyes in a bewildered manner, rushed on deck.

"Who hailed us?" he demanded of the drowsy watch.

"No one, sir; all is quiet."

"We were hailed," he said firmly, and gaining the bridge he sought to penetrate the darkness. He listened, and his face paled, for distinctly came the boom of the surf.

Swift were the commands, and the ship in a sharp curve doubled on her course, the rocky ledge so near that a few revolutions more and there would have been no escape.

A great many of the passengers came on deck, aroused by the unusual motion of the ship and the shouting of orders, and when they understood the peril they had so narrowly escaped, they embraced each other and cried for joy.

As I again sought our home, forgetful of everything but the benefit I had conferred by my journey, I glanced behind me, and saw a shining light, and afar off, in dim outline, the group of beings I so strongly desired to escape. Unconsciously I had performed an act that had placed a light between me and them. Rejoice with me, dear friends, I am enabled to be unselfish.

Then the elder said: "Our brother adds to his other good qualities, that of humility."

The angel light became more complete and perfect as year by year the loved ones came up from the shadows of earth, until our family circle was almost restored. After a time its old members will take their new places, and when my earth-friends are all here, there will be little attraction for me in the old life.

This life is yet new and strange, and cannot be described to mortal comprehension. Language itself must be spiritualized and words given new meaning.

I have mingled tears of pity with those who have been bereft, at the same time knowing that their loss was the gain of the departed ones.

Activity is our happiness, and thinking and doing are the gateways to heaven. Earth-life is a joy only when the end is known. Here its infinite possibilities are realized. Not in a year, or a century, but in the fullness of time. Weep, for it is human, when your loved ones pass the shadowy portals, remembering, however, that the spiritual sun on the other side would by comparison, make your brightest day on earth a rayless night.

Letter from Gerald Massey.

To the Editor of the Religio-Philosophical Journal:

You will have heard of my breakdown in New York? I suppose I was not so strong as I had fancied. I have been working at my book some ten hours a day, seven days a week, for ten years, and was, no doubt, worn down a little more than I knew. Anyway, I was caught in the course of being acclimated, by the cold spell of a month ago, and only able to deliver one of the four lectures which had been announced by the United States Lyceum Bureau. Since then the weather has been mild, and seems to smile at my inability to breast that one cold wave! I have been in haven at the house of Judge Dalley, and the kindness there received has greatly helped to make me well again.

One object of my writing now is to make mention of a very extraordinary magnetic healer, Dr. Dickson of Chicago, who happened to be in Brooklyn on a visit. He was brought to me by Judge Dalley who had already had personal experience of the Doctor's healing power. In addition to my late sickness, I have had a touch of chronic bronchitis for some four years; but with his first treatment the healer appeared to put a lining of new life into my bronchial tubes, and a course of five manipulations leads me to think he is able to eradicate the disease by his curative process, which seems to be scientific and sound. I know something of what is termed "human magnetism," but I had no previous knowledge of the extent to which it may be available. I have also witnessed still more remarkable effects produced on others by the same treatment.

Dr. Dickson is not a "faithfulist," and does

not "pan out" on the name of Jesus Christ, or "Tar-water and the Trinity," but on honest hard work, based on certain peculiar and powerful personal qualities.

My other object is to announce that I am not only recovering from my recent breakdown, but that I am now well enough to resume my lecturing course, in case any of your readers are thinking of inviting me to the cities and towns of the West. Will you allow me to quote the following remarks which appeared in the *Medium* after I had left London:

"If I had in a proper manner his lectures are bound to be a success in every respect."

"We have been associated with two courses of lectures by Mr. Massey in London; one in St. George's Hall, on the eve of his former visit to America, and again just recently. The results have been all that could be wished financially, as well as giving a decidedly healthy stimulus to the cause of human progress. Our experience would suggest that the best plan would be in every place to form a small and influential committee especially to work Mr. Massey's lectures. Place him before the public on his own merits and disconnected from all other considerations, and the effort is sure to succeed. Guarantee the lecturer a suitable honorarium; then go in earnestly for success, irrespective of profit to the promoters. The momentum given to the minds of the people will be ample satisfaction to the promoters for their labor of love. Many would enter into a work of this kind if they only knew how to fall about it. In the interests of such, and the cause of human enlightenment, we offer our experience in such work."

Yours faithfully, GERALD MASSEY.

Care of Hon. A. H. Dalley, 16 Court Street, Brooklyn, N. Y.

Satan Vindicated in the Book of Job.

BY M. B. CHAVIN.

Orthodox theology teaches that the devil or serpent is accountable for all sin and misery that has ever afflicted the world. He is charged with having caused the first happy pair to fall from their immaculate state by eating fruit contrary to divine orders; that entailed death and eternal ruin to their posterity, only atoned for by the crucifixion of Jesus in after ages, to satisfy divine justice. If the Lord designed them to live forever in the blissfulness of their pristine ignorance, he defeated his own purpose by planting a "tree of knowledge," where they were to dwell in company with a subtle being predestinated to reveal its edifying qualities to the first feminine candidate for learning that graced the bowers of Eden with her innocent smiles.

Even if Adam as a component of dust, was happy in prospect of an endless untaught condition, it was fallacy to suppose that a woman of intercalary nativity would thus yield to eternal stupidity with educational facilities at hand. Hence when she saw that the fruit was desirable to "make one wise," she partook of it and gave to her husband. But instead of causing their death, as the Lord announced, it really raised them to an equality with the deities in intelligence, by becoming "as one of us" in metaphysical discrimination between good and evil, as the serpent foretold. Thus the apostolic charge that he was a liar from the beginning, is refuted by scripture testimony of his primitive veracity in contradiction to the deluded untruthfulness. Their eyes were then opened to see the propriety of being clothed like people progressed in civilization; which unbecomingly nudged had hitherto escaped the Lord's observation. The inference is that he intended them to go eternally naked, groping haw-winked about Eden, happy as monkeys, devoid of intelligence to make fig-leaf aprons.

In a figurative sense, mankind are thus indebted to the serpent for all advance ever made in civilization. If this "subtle" creature was a mischievous addition to creation, as theology indicates, an almighty God could as easily have annihilated such a devil as to have created him, on discovering the pernicious consequences. But instead of destroying this reputed adversary of all good, as the only means of restoring the race, scripture shows that from a rational standpoint of interpretation, they work on a system of theological co-operation, by which the devil only acts as an instrument for evil in the hands of his Maker. For if an almighty Being really exists as Supreme Ruler of the universe, the corollary is irresistible that the moral economy of the world is operating in acquiescence with his will and pleasure. If such a malignant being existed with influence over man for evil with which the Lord could not successfully contend, the latter would forfeit his "all powerful" title; otherwise, if he is omnipotent, his responsibility for evil is beyond controversy. Then according to Isaiah (45:7) he "creates evil," and consistent with logical deductions keeps a devil to run the team.

Biblical proof of mutual association between the Lord and Satan is metaphorically illustrated in the book of Job. He is here found among the sons of God in heaven, receiving special favor from the Lord, who readily grants him his desires to the detriment of his most devout worshiper on earth. The Lord thus becomes responsible for Job's lamentable condition, by not only permitting Satan to act, but by first vainly boasting to him of his favorite devotee, whom Satan would not otherwise thought of assailing. Job's wife took a sensible view of the subject in charging their family calamities to the Lord, and advising the administration of an old fashioned malediction for his treachery. Job was evidently not aware that the devil had become exalted in heaven to the ruin of his happiness on earth, or instead of wasting excommunications cursing the day he was born, would have made different use of his redundant anathemas. While he is commended for fidelity to the Lord, his wife receives no credit for counsel in a more consistent distribution of his curses.

This sad affliction of Job and ruin of his family is much to be regretted as an act of the serpent or Satan, as the only malicious conduct displayed during his whole theological career, from Genesis to Revelations. The seven-headed and ten-horned red dragon the Revelator says persecuted an innocent woman and attempted to drown her by casting a flood of waters out of his mouth, cannot be identified as the devil of Christian theology, who early evinced his courtesy to woman by teaching her to utilize fruit with an enlightening effect, which the Lord apparently intended to waste on the ground. If the Lord had placed this hydra-headed monster to guard the "tree of knowledge," it would have insured him from loss of fruit by thieves; though with the risk of having tree and all devoured by the dragon.

With the loss of reserved fruit he commenced a system of imprecation reproachful to Deity, that entailed its immoral example to future generations. The serpent or devil never indulged in such profanity. He did not go cursing about Eden because the Lord

had not laid his plans consistent with satanic judgment; but almost invariably conducted himself with the dignity of a sage through subsequent ages, so decorous that he did not even take offence at Jesus for contemptuously ordering him to get behind, when solicited worship in the gospel dispensation. While this aspiration for devotional homage was only a weak point in his nature, which a refusal caused no irritation, biblical history shows that when the Lord was not worshipped according to his pleasure, he would get angry and swear in his wrath, displaying an ungovernable human temper that never disgraced the devil. Even the archangel, Michael, could bring no "railling accusation" against him, when contending for the body of Moses, but merely invoked the Lord, who buried it in obscurity, rather than let the devil dissect him for scientific purposes.

If Jesus had not considered him an agreeable companion, he would not have been seen in his company promenading the streets of Jerusalem, and accepting his services in elevation to a pinnacle of the temple. As Jesus declined making a supernatural descent for fear of tempting God, the devil only knows how he did get down, for the record does not state. Instead of going to visit and administer consolation to his friend and forerunner, John the Baptist, who was then being imprisoned in Machoerus castle for preaching righteousness, he preferred the devil's society by next starting off with him apparently on a summer vacation to the mountain for the enjoyment of landscape scenery, embracing all the kingdoms of the world. If the devil was such a notorious foe to the human race as theologically represented, then would have been the time for Jesus to have exercised his "all power" in conversion and sending him as a missionary to the Gentiles, in fulfillment of John's prophecy that he came to take away the sin of the world. Yet notwithstanding the religious organizations to resist sin, it is still as abundant in the world as when he came.

Apostolic presumption that the devil went about as a "roaring lion" seeking whom to devour, is not confirmed by scripture testimony that he ever devoured a single individual after being commanded to go on his stomach and eat dust all the days of his life. This instead of this theologically perverted advocate of human progress being guilty of the outrage charged him in the Book of Job, his innocence is vindicated by collateral testimony that the narrative is merely an allegorical poem of Gentile genius, in which the epic poet misrepresents his moral status under the popular delusion of the time. Neither Job nor his friends having any connection with the Lord's "chosen people," conclusively shows its extraneous origin, compiled with the Jewish sacred writings because of its hero-worshipping deity by the name of the Lord, long before Moses claimed to have received the first revelation of that divine title.

By antedating the Mosaic law, according to biblical chronology, its antiquity gives sceptical latitude to infer that the narrative may have been written before the serpent was deprived of his traveling facilities with which under the Gentile name of Satan, he had been walking up and down in the earth and apparently found useful in getting to heaven. If, according to tradition he was originally a rebellious angel cast out from there, that landed in Eden, it would indicate rather loose discipline in the Lord to keep the gates of heaven open to such tramps on festive occasions among his sons. Yet this pre-Adamite legend of his origin is sustained by no better authority than the myth that Vulcan fell in Lemnos when ejected from paradise by Jupiter.

Hathoro, Pa.

\$5 to \$20 per day at home. Samples worth \$2 free. Address: STANLEY A. CO., Portland, Me.

EXAMINATIONS

By Mrs. C. M. Morrison's MEDICAL HAND AS FORMERLY.

FOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetic treatment will be sent by diagnosis. Address: P. O. Box 2519, Boston, Mass. H. R. WILCOX, Sec.

McSHANE BELL FOUNDRY Manufacture those celebrated Bells and Chimes for Churches, Towns, Cities, &c., &c. Prices and catalogue sent free. Address: H. McSHANE & Co., Baltimore, Md.

A PRESENTATION OF

THE DOCTRINE OF THE UNKNOWN, WITH A NEW SYNTHESIS.

By David Eccles.

A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session. Price 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

AMERICAN COMMUNITIES, BRIEF SKETCHES OF

Economy, War, Religion, Science, Art, Literature, The Slave, Slavery, Slavery, and the Brotherhood of the New Life.

By WILLIAM ALFRED RIDGE.

Paper cover, 176 pp. Price, 60 cents; postage, 5 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

CHAPTERS FROM THE BIBLE OF THE AGES.

EDITED AND COMPILLED BY G. B. STEBBINS.

Selected from Hindu Vedas, Buddha, Confucius, Mencius, Egyptian Service Pyramids, Zoroaster, Talmud, Bible, Philo Judaeus, Cicero, Plato, Pythagoras, March Aurelius, Epictetus, Seneca, Al Koran, Scandinavian Eddas, Snorri, Luther, Haman, Talmud, Barclay, Mary Fletcher, Tyndal, Max Muller, Elias Hicks, Channing, Garrison, H. C. Wright, Lucetta Mott, Hightower, T. Starr King, Parker, Finney, Davis, Emerson, Tuttle, Denison, Abbott, Frothingham, and others.

"Slightly the Bible of the race to wit, Each age, each kindred adds a verse to it."

"I have read it with great interest and sincerely hope it may have a large circulation."—Hon. Benj. F. Wade, of Ohio.

"The selections in his book are made with great care and critical judgment."—Evening Journal, Chicago.

Price, \$1.50; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE WATSEKA WONDER.

A startling and instructive psychological study and well authenticated instance of angelic visitation. A narrative of the leading phenomena occurring in the case of

MARY LURANCY VENNUN.

By E. W. STEVENSON.

With comments by Joseph Rhoads Buchanan, M. D. Professor of Physiology, Anthropology, and Psychological Institute of Medicine in the Eclectic Medical College of New York; D. P. Kayser, M. D.; E. R. Hilditch, M. D.; and Hudson Tuttle.

This narrative will prove a most excellent study material. It will attract the attention of thousands who as yet have had no experimental knowledge of the truth of such phenomena, and from its well attended character will force conviction of its entire truthfulness, thereby bringing to many a depending doubting soul, joy inexpressible.

The pamphlet is in octavo form, printed on good book paper and illustrated with a

Portrait of Lurancy Vennun.

Price, 10 cents Per Copy, 15 Copies for \$1.50. Postage Free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PENSIONS for any disability; also to heirs. Send stamp for New List. C. HING.

HAM, Attorney, Washington, D. C.

\$72 A WEEK. \$11 a day at home easily made. Costly outfit free. Address: Tack & Co., Augusta, Me.

KNABE PIANOFORTES.

UNEQUALLED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY.

WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

SOLID FACTS.

Dr. Benson's Skin Cure consists of internal and external treatment at same time and it makes the skin white, soft and smooth. It contains no poisonous drugs. \$1.00 all drug-gists.

Elegantly put up, two bottles in one package, is Dr. Benson's Skin Cure. All druggists, sure cure.

Makes the skin soft, white and smooth. Dr. Benson's Skin Cure. Elegantly put up.

Hair and Scalp diseases thoroughly cured by Dr. C. W. Benson's Skin Cure. None like it.

Tender skin in any part of the body cured by Dr. Benson's Skin Cure. It is the best.

ELLY'S CREAM BALM

when applied by the finger into the nostrils, will be absorbed, effectually cleansing the head of catarrhal virus, causing healthy secretions. It always inflammation, protects the membrane of the nasal passages from additional colds, completely heals the nose and restores sense of taste and smell.

NOT A LIQUID OR SNUFF.

HAY-FEVER A few applications relieve. It is the best remedy for this cure. Agreeable to use. Send for circular. Price 50 cents, by mail or at druggists. ELLY BROTHERS, Druggists, Orange, N. Y.

IS UNFAILING AND INFALLIBLE IN CURE

Epileptic Fits, Spasm, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Scrofula, and all Nervous and Blood Diseases.

For Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies, and all who are employed in various capacities. Nervous Prostration, Irritation of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimulant, Samaritan Nerve is invaluable.

Thousands proclaim it the most wonderful invigorant and restorative ever sustained a sinking system. \$1.50, at Druggists.

The DR. S. A. RICHMOND MEDICAL CO., Sole Proprietors, St. Joseph, Mo.

For testimonials and circulars send stamp. Chas. N. Critchfield, Agent, New York, (S)

THE GREAT NERVE CONQUEROR.

For testimonials and circulars send stamp. Chas. N. Critchfield, Agent, New York, (S)

GEO. W. PECK'S WORKS.

GEO. W. PECK'S PENNY. By Geo. W. Peck, editor of "Peck's Sun," Milwaukee. 12mo, cloth, gold and black. Price, 75 cents.

Peck covers. Paper covers. Postage 7 cents extra.

We might as well as immediately giving express, as of great value to have and read the book, but life is too short. Read it, and if you have not a soul, and most persons who travel on railroads have, more or less, your heart will expand, and you will feel like giving to the poor, ministering to the distressed and your face will lose the cruel lines that time has planted there, and you will feel younger and more active.

PECK'S SCIENCE, Illustrated by Hopkins. Postpaid, 87

THE GREGORYAN and PECK'S BAD DOT, Illustrated by Hopkins. Postpaid, 87

PECK'S BAD DOT and HIS PA, Illustrated by Hopkins. Postpaid, 87

Peck's "Bad Dot" has had the most phenomenal sale of any book ever issued in America, having reached a sale of over 35,000 copies within 6 months of its publication. Our 16 Page Catalogue of Books sent free to any address.

For the Religio-Philosophical Journal.
The Natural Genesis.—An Important
Work by Gerald Massey.

"Nothing but the application of the evolutionary method can rescue us from the traditions we have inherited as survivals of the primitive system of mythical interpretation. It takes the latter half of one's lifetime to unlearn the falsehood that was instilled into us during the other half. Generation after generation we learn, unlearn, and re-learn the same lying legendary lore. Henceforth our studies must begin from the evolutionist standpoint in order that they may not have to be gone over again."—Gerald Massey.

We have here to deal with a most remarkable work. This and its companion-work, "A Book of the Beginnings," may, like Darwin's "Origin of Species," Newton's "Principia," etc., at no distant day be classed among the epoch-making books; certainly, if the fundamental bases of these bulky volumes can be established as scientifically correct or even as approximately in accordance with the evolutionary unfoldings of nature's principles, then they must at once take rank with the books par excellence of this century. The London *Journal of Science*, July, 1883, in reviewing "The Natural Genesis," remarks as follows: "We do not hesitate to say that if the substance of this work could be presented in a condensed form, it would form a valuable—almost necessary—companion to Darwin's 'Descent of Man,' the one work complementing and supporting the other." For a dozen years Mr. Massey has "put his whole life" into the labor of the production of these volumes, and they will ever remain a monument of his untiring industry, perseverance, zeal, and fidelity to truth as perceived and apprehended. It is to be hoped that, in so far as these four volumes represent truth and are in accord with the "natural genesis," the author may, even in his earthly life time, receive from the scientific world, his due meed of fraternal recognition and appreciation. Such far-reaching revolutionary theories and ideas, posited as regnant in man's evolutionary domain, cannot hope even if in exact agreement with fact—to meet with ready and immediate acceptance from the world's anthropologists, psychologists, philologists, and archaeologists. Its facts and their concomitant conclusions have to be carefully studied, systematically weighed, patiently contrasted with other varying or rival theories, before the final verdict of science can be given. Undoubtedly, however, the nature of the work itself, and its great importance in the fields of philology, ethnology, and comparative mythology, if its conclusions be established as true, demand its thorough consideration and careful, impartial study at the hands of the great masters in those and cognate branches of science.

What it is that this great work seeks to establish will now be outlined. The author tells us, "it was written by an Evolutionist for Evolutionists, and is intended to trace the natural origins and teach the doctrine of development. The total work is based upon the new matter supplied by the ancient monuments, ranging from the revelations of the bone-caves and the records of the Stone Age to the latest discoveries of hieroglyphic inscriptions, the cuneiform tablets and the still extant language of gesture-signs." Mr. Massey claims "that Africa and not Asia was the birthplace of articulate man and therefore the primordial home of all things human." The black preceded the white; man was evolved from the anthropoid apes in inner Africa; the Kamite or Hamite race constitutes the fountain-head of humanity; Egypt (Kam), the oldest of civilizations, was the mouthpiece for the African origins of language, mythology, sociology, religion, types and symbols, etc.; "the race which first ranged out over the world, including the islands of the north and the lands of the southern seas, was distinctly Kamite;" the Blacks who inhabited Britain pre-historic times and the Blacks of Australia are "extreme wings" extended from the same African centre; "Egypt is old enough to be the mouthpiece of the first articulate language, the oldest intelligible witness to the natural genesis of ideas, and the sole adequate interpreter of the primary types of thought." Mr. Massey also claims, that the Hebrew and Christian theology originated in Egyptian mythology; that all mythology throughout the world is in origin, and that origin is Kamite; that the mythical Genitrix (or world-mother—the feminine Creator) and her brood of seven elementary forces, found in Egypt, Akkad, India, Britain, and New Zealand, all had a common origin, becoming kronotypes (symbols of nature's forces) in their secondary phase, and spirits or gods in their final psycho-theistic phase; that the chief celestial or astronomical signs, zodiacal and extra-zodiacal had an Egyptian origin; that all mythology originated in the Kamite typology (or symbol-language); that typology had its origin in gesture-signs; and that language arose in African onomatopoeia (articulate imitation of natural sounds). Likewise he claims to demonstrate, that the true subject-matter of the Bible belongs to astronomical mythology; that the celestial history, which was first written, has become converted into human history in both the Old and New Testaments; that the "Fall in Heaven" was an Egyptian myth before it was transformed into the Hebrew story of Adam and Eve; that the Exodus from Egypt occurred in the heavens before it became historical in the migration of the Jews; that astronomical mythology was transformed into the system of Equinoctial Christianity called Christianity; that the canonical gospels are non-historical, as is demonstrated by means of the original myth, "in which the Messianic mystery, the Virgin motherhood, the incarnation and birth, the miraculous life and character, the crucifixion and resurrection of the Savior Son who was the Word of all Ages, were altogether allegorical."

The New York *Tribune*, Nov. 13, 1883, in its review of "The Natural Genesis," says, "The author deliberately undertakes to prove all Christendom the dupes of sweeping and long-sustained delusions. He challenges scientists, theologians, philologists, anthropologists, sociologists. But he proceeds upon methods the soundness of which no evolutionist, at least, can question; and since he presents to his readers all the testimony upon which his conclusions rest, it is not difficult to check him as he goes on, and to ascertain how far, if at all, he is making unwarrantable deductions.... In these researches it must be conceded that the author has sited the best authorities; that he shows familiarity with a wide range of scholarship; that he has not undertaken to thrust upon the world an altogether crude theory, by straining, distorting, or mutilating the evidence used in his behalf."

* The Natural Genesis, or Second Part of A Book of the Beginnings, containing an attempt to Recover and Reconstitute the Lost Origins of the Myths and Mysteries. Types and Symbols, Religion and Language, with Egypt for the birthplace and Africa as the birthplace. By Gerald Massey. Two vols. Imperial 8vo. New York: Chas. Scribner's Sons, 1883. Price, \$12.00.

To avoid error, Mr. Massey has taken the precaution of having his fundamental facts in Egyptology verified by Dr. Samuel Birch, of the British Museum, one of England's foremost Egyptologists, and President of the Society of Biblical Archaeology. In the first part of Mr. Massey's work, "A Book of the Beginnings," some of his suggestions and conclusions concerning the vast age of Egyptian pre-monumental mythology were in direct opposition to the accepted authorities. Since then, we are told, the inscriptions discovered at Sakharah have come to corroborate Mr. Massey's—containing allusions, as they do, which carry the chronology back to 9,000 or 10,000 years from the present day. "Various myths, hitherto supposed to have been the growth of later centuries or of Asiatic origin, including the most important of all, that of Sut-Horus, were then extant and of immemorial antiquity."

The two volumes of "The Natural Genesis" are devoted to what Mr. Massey calls "Typology," each of the thirteen sections being devoted to one or more branches of this Typology. Religion arose from mythology, says Mr. Massey; mythology arose from typology; typology originated in gesture-signs. Primitive man, almost destitute of artificial language, was compelled to use gesture-signs as methods of communication. These gesture-signs were largely derived from the character of the objects in nature, animate and inanimate, surrounding man in his infancy. To indicate an object in nature, some gesture must be made typical or symbolical of the thing designed to be pointed out, or described. Gesture-language was the first mode of figuring an image. "Typology had its origin in gesture-language, where a few signs, supplemented by a few sounds, served all purposes of expressing sensations, feelings, and ideas. Gesture-language was (so to say) developed and made permanent in typology." Typology may be defined as the science of symbols, types, signs. "The origins of mythology, symbolism and numbers have all to be sought in the stage of gesture-language." "Egypt or Kam is the parent of all primitive typology, and she alone can adequately explain it, as she was the great conscious recorder of that which had been unconsciously created for the commonest use in the inner African birthplace." The lost unity of language can only be recovered in the symbolic stage of expression, as "preserved in the gesture-signs, ideographic types, the origin of numbers and the myths, the imagery scattered over the world that still remains unlearned by us; and in the religious rites and ceremonies, popular customs, and other practical forms of typology which have been wandering dispersed about the earth." "The symbol is the true Tower of Babel and point of dispersion in language. The symbolic extends beyond the written or the spoken language of any people now extant."

From typology sprang mythology, and from mythology was religion evolved. "The natural need of making signs by gesture-language led to the gradual adoption of certain things; that were used as typical figures, a medium for the exchange of meanings, the earliest current coinage ever stamped and issued from the mint of mind. Such types were adopted for use, and became sacred in the course of time, the fetichic or religious being their final phase." "To trace the natural genesis of mythology and typology is to write a history or present a panorama of man's mental evolution; and every type portrayed in these pages proves the lowly status of the beginnings, and tends to establish the doctrine of mental evolution in accordance with the physical." Mr. Massey claims that his work "sets forth a physical basis for the human beginnings in thought, language and typology; shows the mode in which the primitive and archaic man attained expression in terms of external phenomena; demonstrates the natural genesis of signs and symbols, recovers the lost foothold of mythology in the phenomena of time and space, and traces the typology of the past into the mythology of the present; that it represents the ancient wisdom, the secrets of the mysteries, numerical, physiological and astronomical, according to the mode in which the Gnosis was expressed; that mystical subjects previously dabbled in for the first time sounded to the depth; that the foundations of the phallic cult are laid bare without the grin of the satyr in Greece or the libidinous leer of the subject in its Italian phase—by a process as purely scientific as the origin was simply natural. The writer has not only shown that the current theology is, but also how it has been, falsely founded on a misinterpretation of mythology by unconsciously inheriting the leavings of primitive man and ignorantly mistaking them for divine revelations." The author's aim has been to "ascertain how the oneness in primitive thought bifurcated in duality and was differentiated in expression by visible and audible signs,—how natural gestures got stereotyped as ideographs and hieroglyphics,—why the letter A should win the foremost place in the alphabet,—why mankind should come to worship a supposed divine being alleged to divide all things into three, as a mode of representing its own triune nature."

The theologies of the world are due to perverted typology or perverted symbolism. "The ancient symbolism was a mode of expression which has bequeathed a mould of thought that imprisons the minds of myriads as effectually as the lead shut-up by the rock into which it was born. The human mind has long suffered an eclipse, and has been darkened and dwarfed in the shadow of ideas, the real meaning of which has been lost to the moderns. A great deal of what has been imposed on us as God's own true and sole revelation to man, is a mass of inverted myth. The simple realities of the earliest time, were expressed by signs and symbols, and these have been taken and applied to later thoughts and converted by Theologians into problems and metaphysical mysteries which they have no basis for, and can only wrangle over as fair, unable to touch solid earth with one foot when they want to expel opponents with the other. Much of our folk-lore and most of our popular beliefs are fossilized symbolism. Misinterpreted mythology has so profoundly infected religion, poetry, art and criticism, that it has created a cult of the unreal. The world of thought is thronged with false myths and malformations which were entirely bred of perverted typology. The theological doctrines of evil, the depravity of matter, the fallen nature of the flesh, have no other basis, and had no other beginning. Religion itself is sick and daily dying in the process of unlearning, and sloughing off that which has been imposed upon it by a misinterpretation of symbolism."

"The Natural Genesis" is devoted to a systematic presentation of the origins of the multifarious branches of the primitive Kamite typology, as manifest in ancient, medieval, and modern forms of thought, in ideas, creeds, dogmas, revelations, mythologies, cults, etc. The first section outlines the natural genesis of the Kamite typology, postulates the basic principles of the investigation and analysis. Section two describes the nat-

ural genesis and typology of primitive customs, their origin from gesture-language and the process of their embodiment in symbolism, many of which are still current. Section three treats of the natural genesis and typology of the "two truths," the bifurcation of the unity of primitive conceptions into the dualism of antiquity and of to-day, generally expressed through the bi-sexuality of nature and natural forces, the male and female elements of being. Section four relates to the natural genesis and typology of numbers, illustrating the symbolism underlying systems of numeration, and demonstrating that Number was a prime factor in Naming, which constitutes a link between gesture-signs and the words of later language. Section five indicates the natural genesis and typology of primordial onomatopoeia and aboriginal African sounds. The origin of language is herein discussed at length, and the theory advocated that the primary elements of language originated in the involuntary utterance of natural sounds, beginning with those sounds natural to man, such as sneezing, coughing, clicking in eating, panting or puffing with the breath, sucking and gritting, etc. "These sounds were continued by the dawning consciousness now known as human, and repeated as signs of want and warning, desire and satisfaction, fear and anger, pain and pleasure, their current value being recognized by force of repetition, accompanied, as they were, by determinative gesture-signs." Section six tells of the natural genesis and typology of the mythical serpent or dragon and other elementaries, the origin of the cult of darkness, the symbolic personification of the principle of darkness and ill, primarily physical and finally moral and spiritual. Section seven relates to the natural genesis and typology of the mythical mount, tree, cross, and four corners; showing how the mountain and tree became two of the chief sacred types and figures of expression for primitive and pre-historic man; also the origin of the four types so prevalent in mythology as the four elements, four quarters, four colors, etc., and the genesis and typology of the cross in its varied forms. Section eight treats of the natural genesis and typology of the mythical great mother, the two sisters, the twins, triads, trinity, and tetrad. Section nine, pertains to the natural genesis and typology of the mythical creations, including the astronomical nature of mythology, the inner African origin of Adam and Eve, etc. Section ten refers to the natural genesis and typology of "the fall" in heaven and on earth. Section eleven considers the natural genesis and typology of the deluge and the ark including the lost Atlantis which is claimed to have been celestial and not mundane-geological. Section twelve treats of the natural genesis of time, and the typology of the Word or Logos including the origin of the various divisions of time, the sabbath-day, and the celestial time-keepers as Logoi or Words of Announcement. The last section is devoted to the genesis and typology of Equinoctial Christianity, in which the historical existence of Jesus of Nazareth is denied and Christianity claimed to have been founded on the adoration of the zodiacal signs—Aries (the Ram) and Pisces (the Fish).

The foregoing indicates the comprehensive scope of these two volumes, and illustrates the immense amount of research and study the author has given to the production of the work. Such a work merits the most careful study, sifting and testing by those competent for the task. Its method—the strictly evolutionary—is undoubtedly correct; but whether its theories are grounded in fact or baseless speculations remains for science to determine. The present writer has not been able as yet to give it that thorough study necessary to enable the cautious truth-seeker to form a positive and definite conclusion as to the soundness of its propositions. The present review is intended, therefore, as preliminary to a succeeding critique, to be prepared after study of the work commensurate with its importance and merits has been made. It is well known, however, to the readers of the JOURNAL that the most decided convictions are held by the writer concerning the historical existence of Jesus and the non-astronomical origin of Christianity; and there is not the slightest probability that those convictions can ever be shaken. I could about as readily believe that black is white, that George Washington was an astronomical myth and the life of Napoleon a mythological allegory, as that Jesus is an equinoctial myth. However sound may be Mr. Massey's conclusions regarding the genesis and origins of language, mythology, etc., in primitive times, and their derivation in historic periods from Egyptian typology, it must be frankly said, when he attempts to relegate the historical events of as late a date in the world's history as the beginning of the Christian era into Egyptian mythology, he detracts much from the value of his work and engenders the suspicion in thinking minds that the other portions of his work may possibly be as fanciful and devoid of substantial foundation as is his last section. I have read that section, and I find much that is open to criticism when tested in the light of known facts and a sound rationalism. I am sorry Mr. Massey should have been so far led captive by his Egyptian mythologic theory, as to attempt to make it cover the origin of Christianity, even to the extent of actually denying that Jesus the Christ ever lived on earth. There may be, and doubtless is, considerable truth in his basic propositions as to natural genesis and typologies; but, like many other discoverers and theorizers, he has been tempted to stretch his theories too far. Egyptian typology may account for much, but not for everything, Semitic and Aryan. The Kamites may have done much, but the Semites and Aryans have had some originality; and to them some credit is due for mythologic and philologic creations. I am convinced Mr. Massey will receive no eulogium in this or future generations from the untrammelled science of the world for his untenable hypotheses concerning Equinoctial Christianity. They tend to mar and spoil an otherwise valuable and suggestive book.

The Natural Genesis is called the second part of "A Book of the Beginnings," but it is complete in itself, and really should be read first of the two, the one first published presupposing and being based upon the conclusion in "The Natural Genesis." The first volume of "A Book of the Beginnings" deals principally with an attempt to show the Egyptian origin of the language, custom, names, etc., of the ancient inhabitants of Britain. Volume two is largely devoted to proving the Egyptian origin of the Hebrews, their language, religion, scriptures, and letters. The Jewish gods, Jehovah, Elohim, and Shadal, are claimed as Egyptian; Moses and Joshua are asserted to have been the Two Lion-gods of Egypt, and a dynasty of Hebrew deities are said to have been identified from the monuments. The Akkadian mythology is claimed to show Egyptian origins, and the Maori (or aboriginal New Zealand) lan-

guage and people claimed as African in origin. The two works, it is seen, are independent, treating of different branches of the author's comprehensive scheme of Egyptian origins. W. E. C.
Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal.
Religion versus Spiritualism.

BY E. A. CHAPMAN.

I am not a "summer soldier or a sunshine patriot," but an aggressive Spiritualist. I believe in waging an uncompromising warfare on ignorance, error and disease, in all their varied forms. A peaceful compromise with anything that debases mankind, or retires us from active service, means stagnation and retrogression. True, brave, progressive men and women will never ground arms and retire to the rear till all the enemies of truth and progress are vanquished, and the race becomes free.

As I see it, all past systems of religion have retarded progress and proved an injury to the race. For ages past religion has been such a hydra-headed monster of evil, it has been the cause of so much cruelty and suffering, that I have lost confidence in "systems of faith and worship," and in "unknown gods," as elements of progression or good to the race. As an antidote for evil, religion is, and always has been, a failure. All the gods in the universe having failed, the spirits now propose to try their hands—using knowledge instead of religion as a means of purifying, enlightening and elevating the race. The spiritual phenomena is not a revelation from God, but from the Spirit-world, and if ever Spiritualism becomes a system of faith and worship, as is now planned, with creeds, ceremonies, priests, divine commands and law givers, the phenomena will be wholly ignored, even if it be not withdrawn altogether, and it will fall into the same old channels of intolerance and persecution that have characterized all past systems.

Mr. Geo. Lieberknecht thinks Spiritualism is "a system of faith and worship," already having set up an "ideal God" and got religion, he no longer has any use for the phenomena or the Spirit-world. He makes war on me even more fiercely than on my work, because I think otherwise. I seem to stand alone. He is one of many and is, therefore, bold and courageous, if not insolent and abusive. I have no quarrel or war with any Spiritualist on earth. Spiritualism has been cursed too much already by this same vindictive warfare between Spiritualists, so-called, and pretended "harmonial philosophers," and I will have none of it. Let him or any other writer attack my position with honest argument, in a proper spirit, and I will be glad to discuss points of difference between us.

Those who think I judge too harshly will please read his article in the JOURNAL of December 1st. For the present I have only a friendly good-bye for him, hoping that when next we meet, whether it be in the columns of the JOURNAL or elsewhere, we may both have so far progressed that we can at least treat each other like gentlemen. "Come, let us reason together," is my motto, and should be that of all Spiritualists. I may be wrong; if so, I sincerely wish to know it. Calling me a fool or a knave, and my arguments "adulterated, one-sided, distorted, scientific twaddle," and "rant," is a poor way to convince me of my errors, or the readers of the JOURNAL of my folly, or of the superior wisdom and goodness of an opponent.

Let us be honest with ourselves as well as each other, "with charity for all and malice towards none." If we see we have made mistakes, or are in error, let us honestly own it. I have made one at least; possibly more, in this discussion. I said those who claim that Spiritualism is religion "are Judases." While I believe they are betraying it into the hands of its deadliest foe, yet, I would not call them traitors. Many, if not all, are perfectly honest in this claim. Those who have veneration, marvellousness and credulity large, are impelled by their very organizations to feel and think as they do. Undoubtedly they believe veneration is of more value than the perceptive or reasoning faculties. Spirituality, benevolence and the reasoning faculties may safely be cultivated to the utmost limit, but veneration, which is akin to Marvellousness, with Self-esteem, Destructiveness, Combativeness, etc., etc., are often times dangerous, and should be repressed. Good phrenologists often mark them so in their delineations. Those who have Veneration and Self-esteem large make fine "harmonial philosophers" of the religious kind. With such, God and self fills the universe. A necessity, and having once found such a being, all things, even spiritual manifestations, the death of their friends or the burning of their homes, hinge upon this "ideal God." To them a rap is more suggestive of God than the loving ones who seek to prove continued existence, and to impart the practical lessons of life. As I see it, the organ of Benevolence is of far more value than Veneration. Benevolence prompts us to charity and usefulness, while Veneration inevitably culminates in selfishness.

There are many objections to "ideal Gods." Like the Genii of the Arabian Nights Tales, they are the creatures of fancy or the imagination.

Spiritualists have not one iota more of proof that there is a personal God in the universe than have Christians, Mohammedans or Buddhists. Not having any proof, Tiffany leaves the chasm by telling us to formulate in our minds an "ideal God." This would certainly raise us one notch higher than the heathen who "bow down to images of wood and stone." If we have the faculty for formulating "ideal Gods," we certainly can "go them one better," providing our "ideal Gods" are not too bloodthirsty, and can tell the truth. Those of us who have "ideal Gods," or any others, should pray most fervently that they will not "put lies into the mouths of their prophets that they may deceive the people" as Jehovah did, and does still. Such invariably want all the people to worship him, just as they do, and this inevitably leads to intolerance and persecution. They believe, as a rule, that their God is under obligation to them in exact proportion to the injury they inflict on those who do not accept and worship him as they do. As yet this is not true of Spiritualists, who have taken on, or entered the religious phase, but wait a few years or centuries, and see what will happen. When Spiritualism becomes "a system of faith and worship" with creeds, ceremonies and priests, it will be utterly impossible for men like Tiffany, Babbitt, Watson, Kiddle, Stebbins, and Bundy, to stem the tide of religious intolerance, bigotry and persecution, that will set in.

I am for holding on to the phenomena, and going no farther with our conclusions than the facts warrant. The world has had enough of hypothesis and assumption. The phenomena proves just so much and no more. Beyond continued existence of human beings, it says

not a word. Spiritualism possesses no more facilities for finding God than Christianity or Buddhism. Convert Spiritualism into religion, with an ideal or unknown God as its head, and it becomes the same old superstition that has cursed the world for ages past. Spiritualism is based on solid facts; its mission is to earth instead of heaven; humanity instead of God, therefore I protest against calling it religion.

It opens up a new field of science; in fact, it throws a flood of light upon all departments of science, and when we inform the people they must investigate "more than facts," that like Buddhists, Mohammedans and Christians they must have an "ideal God," with "a system of faith and worship," all the Huxleys, Tyndalls, Darwins, Haeckels and Ingersolls, turn away in disgust, and beg to be excused. Religion, then, pure and simple, owes its origin entirely to the organs of Veneration, Marvellousness and Credulity, and in no sense to the phenomena of Spiritualism. A person may comprehend the full import of the phenomena, practice all the lessons inculcated by the same, be intuitive or spiritual, conscious of spiritual presences and elements, and have the most exalted appreciation of the beautiful and good, and be in no sense religious.

Spiritualism is so broad that every person on earth from the lowest savage to the most enlightened man or woman may receive it, and feel its benign influences. None so low or exalted but have spirit friends.

Religion is as foreign to Spiritualism as free-loveism or communism. If Spiritualists desire to be free-lovers, Mormons, communists, or religionists, it is their privilege, precisely as it is with astronomers or chemists, but this does not make chemistry, astronomy, free-loveism, or religion, Spiritualism by any means. I protest just as emphatically against calling free-loveism, Spiritualism, as I do religion. It is not necessary to formulate in our minds an "ideal God" in order to profit by the lessons our spirit friends would impart.

Again I say, let us get right by turning our attention to humanity instead of God. If there is a God, he is able to take care of himself. When I think of poor ignorant, debased, downtrodden, enslaved, burdened, diseased, imprisoned humanity, and the wonderful relief for the same there is in practical Spiritualism, as based on the phenomena, I cry out with all my soul against this giving everything to God when humanity needs it so much.

I have been charged with advocating Ingersollism. Ingersollism is based on the doctrine that "death ends all." This is materialism as defined by Webster. In this sense of the term I am not a materialist. I believe, however, there is nothing but what is composed of substance or matter in some form or condition. I do not remember having said anything, either in this discussion or elsewhere, since I became a Spiritualist, favoring the doctrine that "death ends all." When I do I shall be an advocate of Ingersollism. Lowell, Mich.

Horsford's Acid Phosphate

NO PHYSICIAN NEED HESITATE.
DR. S. CLEVELAND, Chicago, Ill., says: "Horsford's Acid Phosphate should be made official. It is the most eligible form for the administration of phosphorus, and no physician need hesitate to order it on his prescription blanks."

The Boomerang. Two Australians now connected with Kohl & Middleton dime museums, at the base-ball grounds, gave an exhibition of boomerang-throwing before quite a large number of gentlemen and a few ladies, present by invitation. Most people have a notion that the stories told of the weapon are largely mythical. Just after witnessing the vast converging spirals—hundreds of feet in diameter—described by them yesterday, their swift and savage swoop, and final vicious plunge into the snow, probably nobody would care to stand in the way.



A VALUABLE PREMIUM
TO
SUBSCRIBERS

TO THE
Religio-Philosophical Journal.

THE
NATIONAL STANDARD DICTIONARY.

NEW PLAIN TYPE, ARTISTIC BINDING,
A Universal Hand Book for Ready
Reference.

576 PAGES.
CONTENTS.—40,000 Words, pronounced and defined; illustrated with 700 Wood Cuts; A table of Synonyms; Foreign Words and Phrases; American Geographical Names; A Biographical Register; Abbreviations in Common use; Metric System; Weights and Measures; Marks and Rules for Punctuation; Simple Rules for Spelling; Use of Capital Letters; Farthest History Studies and Charts; Valuable information for Business Men; Geographical Statistics; Census of Principal Cities, etc.; Distance Tables; Customs Tables; List of Principal Alphabets; Dictionary of Statistical Terms; Business and Nautical Vocabulary; Chronological American History; Handy Mythological Dictionary; and various other information.

READ THE CONDITIONS TO SECURE
THIS PREMIUM.

This complete and elegant Dictionary and Encyclopedia of useful knowledge, which retails at \$9.25 and is by far the best of its kind, is now offered as a Premium by the Publisher upon the following extremely liberal terms and conditions: 1. Each subscriber who sends in with the renewal of his subscription, or who subscribes for the first time, a copy of the National Standard Dictionary, and the new subscriber will also receive a copy of said Dictionary. 2. Each subscriber who is already paid in advance six months, or if for a less time receives for one year, and in either case sends the name and money for a new subscriber, is entitled to a copy of the Dictionary as well as the new subscriber. 3. Any person not now a subscriber, subscribing to the JOURNAL for one year in advance, will receive a copy of the Dictionary.

In order to secure this Premium, Subscriptions must be sent directly to the Publisher and not through any News Agency.

Remit by Postal or Express Money Order, Registered Letter, or Draft on New York or Chicago. Do not send Checks on Local Banks.
Address
JNO. C. BUNDY,
Chicago, Ill.

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

DISCIPLINE.

I cried aloud, and wrung my hands in woe.
When grief came to my door in mourning guise;
I strove to shut the door, and closed my eyes,
But sleep would not come, and I could not rest.
Then pain came down the pathway, sad and slow,
And sacrifice with face raised to the skies;
And poverty with brooding, anxious sighs;
And all grief's sisters, talking soft and low,
Long, long I stood rebellious, with the door
Closed on the grim ranks waiting there outside;
My heart beat fiercely, and I paced the floor;
With sole and moans, but when the daylight died
With trembling hands I flung the portals wide—
And lo! but peace came in, to go no more.

—Fanny Driscoll.

Those who crowd from the country into cities in search of work, are invited to peruse this and description of working women, from John Swinton's Paper. It filled one of the editorial columns of a late issue. We make only a series of extracts from

WORKING WOMEN.

"Every night of this wintry season, under the darkness of six o'clock, you can see trudging through the streets of New York, to their boarding houses or other quarters, thousands and tens of thousands of young working women. They have been toiling from early daylight at some one or other of the hundred industries through which they find scanty means of livelihood. They are now in the horse cars and elevated trains; they crowd their way along Nassau street and City Hall Park; they swarm through the Bowery; they march in long procession up Second and Third avenues, Sixth and Eighth avenues, and other lines of busy travel and traffic on the east and west sides of the island. They have been variously employed through the day as: dress makers, paper box makers, artificial flower hands, silk embroiderers, crocheted workers, kid glove makers, shoe fitters, photograph colorers, fringe makers, feather workers, laundresses, milliners, base ball hands, candy packers, type writers, cashiers, toy makers, umbrella makers, straw sewers, hair workers, china painters, piano-makers, nurses, housekeepers, corset makers, costumers, gold-leaf workers, seamstresses, lace workers, tailors, collar makers, necktie makers, paper bag makers, cigarette rollers, bead workers, tobacco strippers, suspender makers, upholsterers, book-binders, cloak makers, yarn spoolers, hat finishers, fur sewers, flag makers, pocket book makers, fruit canners, errand girls, book stitchers, governesses, canvassers, cash girls, perfumery makers, labellers, hoopskirt makers. Or in scores of other industries where their labor can be made available.

ONE HUNDRED THOUSAND WOMEN.

They turn out an army one hundred thousand strong, for that is their number as near as can be ascertained from the imperfect statistics that have been compiled. No accurate census has ever been made of these working women, but one hundred thousand is likely to be below rather than above the actual number of women bread-winners in this city.

"These working women who are on their way to their homes in the early darkness, left their homes (if they have any) or lodging places, some of them at six o'clock in the morning and few of them as late as seven. From seven or eight till six they have bent over machines of one kind or another, or sat on hard-backed chairs, or stood on aching feet.

"Ten hours a day is a short average for the time employed. You will see thousands more of these women coming from shops and stores at seven, eight, nine, ten, eleven o'clock at night, who have been at their tasks from seven in the morning. Some of the petty shopkeepers on the east side drive their saleswomen with a brutality that makes black slavery at its worst seem humane.

WAGES PAID.

"What are the wages paid in the various trades and industries to these women, young and old?

"There, again, we find the answer hard to obtain. There are no trades unions, or societies, no market rates of wages. Much of the work is piece work—so much a dozen or gross or what not—and the pay depends upon the skill and swiftness of the worker. Twenty dollars a week is the very highest sum paid to any of the women of whom the Working Women's Protective Union has a record, but of course this class is so small as to be hardly worth counting. Those wages are earned by forewomen in dress making, cloak making or fur-trimming shops. Some few young women of good common school education and general cleverness earn ten to fifteen dollars a week on type writers, but these also are exceptions.

"The minimum of wages it would be hard to strike. Small girls who assist other workers in the various trades get as low as a dollar a week, and two to four dollars a week each is all that thousands of girls can earn in factories and stores. Girls who earn six or seven dollars a week are objects of envy to thousands of their less fortunate sisters.

AVERAGE EARNINGS.

"The average earnings of the one hundred thousand working women of the great metropolis are about four dollars and fifty cents a week! The interest for three months on that lesser part of Vanderbilt's fortune invested in government bonds would more than pay the whole week's wages of all these hundred thousand workers.

HOW DO THEY LIVE?

"Where and how do they live? In all sorts of quarters, in every place, and under every condition that their hard circumstances warrant. In attics and basements about Battery Park; in east side and west side tenements; in lodging houses kept by landladies as mercenary and grasping as employers; with widowed mothers or married sisters or generous brothers in humble homes in Yorkville and Harlem; at the end of almost interminable car routes away in Brooklyn, Jersey City and Hoboken. Where lodgings are hardest and cheapest you will find the large part of the great army quartered, striving almost hopelessly to exist on the scant wages earned by wearisome hours of hard toil.

"Follow any of these passing girls to their homes. This one just released from an up-town store, leads us a long chase to the second floor of a Jersey City cottage, where with her mother and sister she has lodgings. Her five dollars a week—what is left after paying the inevitable ferrage and car fares—is the main support of the family. The dollar or two more that the mother and sister earn by making—pantalons at ten or twelve cents a pair, or shirts at four cents a piece, makes up the sum total of the family income. They make their own clothing, and with every economical possibility that ingenuity can devise, the end of each week finds them in exactly the same condition as the preceding

week, with their noses at the grindstone of necessity, and not a penny put by for a rainy day.

"Working men have now and then a chance to rise, even under our present shameful condition of society; but for working women there is no chance. 'There are no palaces, no great houses, no cottages, even,' says a recent writer, 'which tell the working woman that one of her class and opportunity has ever risen above want to competency. For her there is only the possibility, and no more, of an unfurnished and scant lodging and scant clothing to-day, the same to-morrow, no better than it was yesterday.'

"The wreck of life, the ruin of mind, and the crushing of hope, forever going on, year after year, among the hundred thousand working women of this city—who can tell?"

Catharine Cole, the bright correspondent of the New Orleans Picayune, writes in this manner concerning unequal pay for equal work done by men and by women:

"The most interesting feature of the telegraphers' strike has been the demand for just compensation for the women operators. First class pay for first class work, regardless of the sex or of the work, is the demand. Women workers seldom strike; if they do they are apt to get scared, finally, and give in. True, in many occupations in which they are numerous engaged their services are not so valuable as the services of men, a condition largely their own fault, and due to a nursing of little femininities. But this even does not lessen the rights of competent women workers to fair pay.

"There are, according to Miss Emily Faithful, two hundred and eighty-four occupations open to—and engaged in by women. Where women compete with men, as a general thing, they do not get the same salaries for the same work. In a literary profession they probably do; also in certain artistic and industrial works; for clerical work, and as household servants, etc., their wages are smaller. Her sex appears to be sufficient reason why she should require less wages than a man. She leaves off or stops home on small provocation. This is the chiefest fault. She never comes to office intoxicated. She never gambles or embezzles. She makes no debts, which bring irate creditors about her ears. However, if she did any of these things which her fellow clerks are allowed to do frequently, and in whom the fault is permitted unrebuked, she would be promptly discharged. So her little feminine peculiarities are perhaps properly balanced. When she does her work well, she should be fairly paid for it. It is no favor she asks; it is the merest, simplest justice. But, alas, she does not avail herself of her striking rights. Being a woman she is slow to assert herself. She cheapens her own labor, and all her sex suffer for it.

"Women seldom 'strike' seldom even pluck up courage to ask for a raise of salary. It frequently happens that they are slavishly afraid of their employers, and for no tangible reason. And they permit themselves to be imposed upon. Women, like niggers, Indians and fools, are liable to be imposed upon anyway; they submit to imposition cheerfully, even.

JUSTICE.

"The prosperity, happiness, virtue of women depend upon just compensation for their work. To ask a woman to work from eight o'clock in the morning till six or eight at night, to require from her the same work required of a man, and to pay her perhaps one-half the salary a man clerk is paid for similar work, is manifestly unfair. Naturally, however, this condition of things will last as long as women will permit it.

"Like horses, women do not guess at their own strength and power. When women have protective unions of their own, they will become braver to ask for the things that reasonably belong to them. With a woman, to be competent does not also mean to be confident. In fact, I do believe she is more apt to have confidence in herself when she is incompetent. It requires the true talent, the real merit, the fine, brave patience, to retain a valuable position; but even the best and most conscientious of women workers cannot honestly work their best in the face of niggard estimation. Men assert their rights and get them. Why should not women?

"In a way, even the education of women is an imposition. A father thinks if he graduates his girl at some smart institute, giving her a smattering of fifteen or sixteen different studies, he has done all that is required of him. To the son he gives an education that at least is certain to win a livelihood, and when he dies, it is to the son he leaves most of his money, and the daughter has a genteel inability to do any thing but marry for a living.

"It is only just now that women, recovering from the ignorance to which they had been consigned, may begin to think, in their new and independent pursuits, of striking for their rights by virtue of competency. Women have not only had to educate themselves to work, but to feed, clothe and sustain themselves during the learning.

"Even the wife has rights for which she ought to 'strike.' The wife gets just such comforts, clothes, pin-money as her husband chooses to give her. It is a question of pension her, all right. You won't catch him admitting that she is 'entitled' to an equal share of his earnings. Nine wives out of ten, barring those who support themselves and their husbands also, are as much charity patients as if they lived in indigent homes.

"Nine wives out of ten have husbands out of ten have to ask their husbands for every cent of money they spend. A wife who has borne and reared children for her husband, cooked for him, nursed him, sewed, patched and kept things clean and cozy for him, economized in a hundred ways that he would not, and performed patiently the hundred and one things that fall to a woman's lot, must beg, whine, wheedle, explain and apologize every time she wants money for a new dress or pair of two dollar shoes. Don't do it, sister women. Girls, when you marry don't begin that way. Be the equal of your husbands."

Jones of Binghamton, N. Y., is making a new scale called "Stop Thief." It will weigh from one oz. to ten pounds. It costs only \$1.00. Every family should have one of these scales.

Great ideas travel slowly and for a time noiselessly, as the gods whose feet were shod with wool.

Botanists have a class of plants which they name Incomplete;—we might in the same sense speak of incomplete, imperfect men—those, namely, whose longing and struggling are not in proportion to their doing and performing.

We will mail, postpaid, as a present, to every Sunday-school whose Superintendent or teacher will send his address and the number of copies necessary, a new song entitled "Are you Doers of the Word?" adapted to the lesson of Sunday, January 13, 1884. FILLMORE BROS., 185 Race St., Cincinnati, O.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

PIONEERS OF THE SPIRITUAL REFORMATION. Life Works of Dr. Justus Kerner. Adapted from the German. William Howitt and his Work for Spiritualism. Biographical Sketches, by Anna Mary Howitt Watts. London: The Psychological Press Association, 35 Great Russell St., W. C.; and E. W. Allen, 1 Ave Maria Lane, E. C. Price \$3.00.

Mrs. Anna Mary Howitt Watts, the daughter of William Howitt, has given us an interesting volume of 321 pages, gotten out in good style on heavy paper, and bound in an attractive manner, by the Psychological Press Association, and is a piece of work for which they may feel a just pride.

This work comprises a translation from the German of the life and works of Dr. Justus Kerner, who, it will be remembered, was the author of "The Two Somnambules." "The Secret of Prevorst," etc., and of whom Alfred Reinhold said: "The peculiar work of blending the revelations of Swedenborg and Mesmer, and bringing them combined with additional novel matter facts before the world, in a strangely novel and romantic form, was reserved for Justus Kerner." The life of William Howitt and his work for Spiritualism are also given in this volume. There was a strong resemblance in the lives of these two poets and philosophers. Both were ardent lovers of Nature, and of the most reverent and willing to follow wherever she led, and when once satisfied that they had found truth, they were always brave enough to champion her openly, avow their convictions and even to advanced age retained their enthusiasm for the true.

Kerner was a keen observer and is said to have discovered the principle of the *Calceolaria*, while playing with his father in a dark corner for punishment for some childish misdemeanor. In after years he delighted to experiment in his childish sports. He is said to have approached the great discovery of the electrically called forth his deepest interest also. In studying the metamorphosis of beetles and butterflies, the idea occurred to him that, as the chrysalis exists between the grub and the butterfly condition, a similar "middle state" must also exist for man after death. During a severe illness which lasted over a year, Gmelin, of Heilbronn, a celebrated magnetizer, made a few passes upon him, to which he attributed his cure after he had exhausted the skill of the physicians, though his family attributed the cure to a Russian doctor who gave him an elixir.

In 1829 Kerner published one of the most remarkable works ever published, namely "The Secret of Prevorst," but want of space prevents us making extracts, but suffice it to say the narrative is intensely interesting. A long account is given of Mesmer and his experiences. About half the book is devoted to William Howitt and his experiences of work for Spiritualism.

"The first of Dr. Kerner's remarkable series of works connected with the inner life of man appeared in the year 1826. It is entitled 'The History of Two Somnambules, together with certain Notable Things from the Realm of Magical Cure and Psychology.' It is a book entirely unknown to the English reader, never having been translated, and now scarce in Germany. It is a diary kept by Kerner with reference to two remarkable patients of his: the one the daughter of a vineyard grower at Weinsburg, the other a young woman born at Stuttgart and living in service at Weinsburg. Both patients exhibited, as stated in the memoir, marvellous phenomena, and treated magically by his physician, both were ultimately restored to perfect health.

"The History of the Two Somnambules" thus commences:

"The following story relates to a thoroughly respectable girl, a true child of nature, the daughter of an honest vine-grower of Weinsburg, a girl whose occupations consisted in cultivating the vineyard and garden during the week, and on Sundays in reading her Bible and hymn book. Her innate talent was, however, such that together with the theoretical instruction she received at school she could, especially in writing her mother-tongue, vie with the young ladies educated at celebrated academies. Possibly her father, who in his youth had been well educated, had cared for the improvement of his daughter.

"The education manifests in the following account drawn up by him of the singular sickness of his children.

"In the year 1816 on the 6th of July, he writes, my son Ernest, who was then six years of age, fell into a state of unconsciousness. It showed itself in the following manner. On the previous morning he stepped before the looking-glass—a thing quite unusual with him—and contemplated his reflection. Upon this he burst forth into the most immoderate laughter which seemed to convulse his whole body. He was reproved by me severely for this. He replied that he felt himself impelled to do so, and that he had no choice. He went that day to school as usual. The following morning, but returned in about an hour, complaining of a severe pain in his head and eyes. A doctor was summoned who advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declining, however, to take any of the medicines. The schoolmaster came to see the poor fellow as he lay apparently dead; stiff and cold and took his hand, saying, 'Good night, Fritz.' Immediately that the hand of the schoolmaster touched him, he recognized him and exclaimed, 'I shall have no more good nights. This will not last long.' Thus he fell asleep at the age of eleven years, one month, and fourteen days after twenty-four hours' illness.

"Although we all, continues the father, felt the death of which I speak with grief, the one who was inconsolable was my daughter Christiana, thirteen years of age. From this period she experienced so strong a yearning after her dead brother that she frequently would hide herself in a room beneath the roof of our house, from whence she could gaze into the churchyard where he was interred, and would there spend hours weeping; and my brother, and through many tears and lamentation, did this poor girl fall into a serious state of illness.

"A second brother aged thirteen, four years later, was seized with a severe cough, and during his illness he burst forth into terrible weeping. Upon repeated inquiry as to the cause of his sudden grief, he cried aloud the name of Fritz, declaring that to him he must go; and then fell into a condition which threatened convulsions, his eyes having become fixed.

"To see this poor boy Dr. Kerner was sent for. He was placed in bed, and fell into a sort of delirium, being possessed of such strength that it required three persons to keep him in bed. He repeatedly uttered aloud the name of his brother, and said that Fritz was present and that he must embrace him. He said that his brother wore a long white robe, a yellow sash round his waist; upon his head a crown and a golden cross upon his breast. He spoke to him, and though they were his brother, and said that at three o'clock the next morning Fritz would come to fetch him. After magnetic treatment being employed by Dr. Kerner, the cough returned for a time, and he gradually became cured entirely.

But the condition of Christiana now became one of anxiety; the yearning after her dead brother continued ever overwhelmingly. She fell into sudden trances, had clairvoyant, symbolic and prophetic dreams. Certain scenes which she could not endure in her neighborhood, anxiety and distress falling upon her in their presence without any assignable reason. Thus she occupied herself chiefly in the open air, and worked with extraordinary industry in the garden and vineyard. But even there she was frequently overcome by the trance-condition, and he found asleep beneath a tree. As such times her countenance would be filled with an incredible gentleness and sweetness; she would speak of being taken by a guide into an incredibly lovely region which she said was Paradise, and even yet higher into a region which appeared to her still more beautiful and glorious. Nevertheless, all that spring she complained of great weakness, and as summer wore on serious symptoms of her health appeared. Dr. Kerner called in a doctor named in and then commenced his systematic magnetic treatment of Christiana, the history of which forms the first portion of his 'History of Two Somnambules.' A diary was kept by him, and its contents are only second in interest to those to his more celebrated work, 'The Secret of Prevorst.' Christiana in her state of trance perceived her own treatment, foretold her approaching crisis, became a highly developed clairvoyant and

sensitive to whom the secrets of nature were revealed—as for instance the curative properties of herbs and trees, the properties of metals and minerals, etc.; also to her were presented beautiful visions of the world of spirits. Through the judicious treatment of Dr. Kerner himself, who was himself a student of the clairvoyant, this interesting girl was restored within the space of three years to entire health. The history is well worth the labor of translation, since it is a store-house of facts relative to the employment of mesmerism as a curative agent.

The author in speaking of William Howitt says: "So various were his literary labors, so incessant his mental and physical activity, that I feel astonished at the very richness of the material before me. Fully to depict this man, who during the last twenty years of his long life came forth prominently as the champion and apostle of a new, and consequently, unpopular truth—my special object in writing this memorial—a championship and apostle-ship which, in the sight of an unsympathetic world, threw the author rather than their light, upon his previous reputation and works.

MESMERISM.

His first acquaintance with the mesmeristic phenomena was made at Heidelberg, through Dr. Spencer Hall, who also had the privilege of introducing the subject to another distinguished Spiritualist, Alfred R. Wallace. Dr. Hall had sent to him a newspaper report of a lecture on mesmerism; and Mr. Howitt had written to warn him to let the unpopular subject alone. The narrative is thus continued: "The same day that I wrote this letter, there presented himself in the evening a young American, who, having overworked himself in Harvard College, was now travelling in Europe for his health, en route for the East. I placed the newspaper in his hand, asking him what he thought of Hall's lecture. Having read it very deliberately, he said, to my great astonishment, that the whole was perfectly true, and that he himself possessed some mesmeristic power. As several other friends were coming that evening to us, we requested him after tea to make a trial of his power. He consented. He first experimented upon a German gentleman, the father of our sons. Mr. Wheeler, the American, had not made many 'passes' over our German friend, before he cried, 'relax, relax, take me out of this! take me out of this! I am being frozen to death!' The operator stopped, and finding the young gentleman actually trembling with cold, we at once gave him some wine and roused up the fire in the stove. This, however, did not fully restore the young man to his usual temperature; nor, indeed, did he fully regain it throughout the evening. Notwithstanding this strange effect, a lady, a strong, healthy, high-spirited woman, a cousin of my wife, proposed to sit down next, and have 'pass' her. The effect was exactly the same, and it was as difficult to restore her natural warmth as it had been in the case of the young German. She cried out that she was perishing with cold, and it seemed impossible to conquer the chill from which she suffered. Our American friend expressed much astonishment, such an experience was entirely new to him. It was then, however, that the mesmeristic force was a very powerful and formidable one. Mr. Wheeler took his leave of us that evening, saying that he started the next morning on his journey towards Syria. Within ten days after this we were shocked to learn that he had 'proceeded no farther than Damascus, a stage but of a few hours, where he had died of a rapid consumption.' This threw a curious light over his mesmeristic operations. Death was already in him, and the deficiency of his life-power in his mesmeristic passes was rapidly drawing away that of his patients.

"The cold they felt was really the cold of death proceeding from the already well-nigh dead man."

SPIRIT IDENTITY.

There are among other noteworthy recitals three excellent cases of Spirit Identity, to one only of which can we make partial reference. The medium was C. Foster, just arrived from America, and the sitting was held at Mr. Howitt's house at Highgate. Colonel Drayson was present and received what he considered a conclusive proof of Spirit Identity. "Later on in the evening, Foster said that there was a spirit of a woman, apparently of the poorer class, standing near to my wife, who was anxious to speak about a daughter, regarding whom she was in solicitude. On being asked, who this spirit was, he said, 'I am the spirit of a poor woman, who was once married to a man who died of cancer. My wife begged him to refer to things so painful; but he asked, 'How then was the poor woman's spirit to identify herself?' My younger daughter and a lady present knew immediately who was intended. It was the spirit of a poor woman whom they had discovered in Agar-Town, a miserable district lying between Highgate and London, and who had been there after her death, to take the daughter, quite a girl, from her drunken step-father, who would otherwise be the ruin of her, and place her with some respectable woman. They had done this, placing her with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had taken her away, and was selling all that he had, and her mother, through the terrible scenes into which this wretched step-father had introduced the girl. These ladies then asked what the spirit wished done for her daughter. She replied through the medium, that she desired her to be taken from her step-father, and placed in a certain institution for young girls. They replied that this institution was one belonging to the Church of England, and that she herself during life had been a Methodist. She replied that she did not mind this; and they promised to do what could be done to get the child placed in this institution (all of which was ultimately done, and the girl grew up a good and useful woman).

"Upon receiving their promise to befriend her child, the spirit of the poor woman expressed her great gratification and withdrew. Now, all this great gratification and withdrawal, Foster, only arrived a day or two from America, and knowing nothing of the circumstances or persons alluded to."

The book is filled with most interesting facts. We bespeak for it a large sale.

pp. 239, sq., 253, sq., 275, sq.

Books Received.

ONE THOUSAND AND ONE RIDDLES. By Nellie Greenway. Pamphlet form, price 15 cents. New York: J. S. Ogilvie & Co.

ISHMAEL OR IN THE DEPTHS. By Mrs. E. D. E. N. Southworth. Paper cover, price 75 cents. Philadelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

LATER PAPERS, A SUPPLEMENT TO THE EXPERIENCES OF SAMUEL BOWLES IN SPIRIT LIFE, OR LIFE AS HE NOW SEES IT FROM A SPIRITUAL STANDPOINT. Written through the Mediumship of Carrie E. S. Twing. Price 10 cents. Springfield, Mass.: Star Publishing Co.

pp. 239, sq., 253, sq., 275, sq.

Books Received.

ONE THOUSAND AND ONE RIDDLES. By Nellie Greenway. Pamphlet form, price 15 cents. New York: J. S. Ogilvie & Co.

ISHMAEL OR IN THE DEPTHS. By Mrs. E. D. E. N. Southworth. Paper cover, price 75 cents. Philadelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

LATER PAPERS, A SUPPLEMENT TO THE EXPERIENCES OF SAMUEL BOWLES IN SPIRIT LIFE, OR LIFE AS HE NOW SEES IT FROM A SPIRITUAL STANDPOINT. Written through the Mediumship of Carrie E. S. Twing. Price 10 cents. Springfield, Mass.: Star Publishing Co.

pp. 239, sq., 253, sq., 275, sq.

Books Received.

ONE THOUSAND AND ONE RIDDLES. By Nellie Greenway. Pamphlet form, price 15 cents. New York: J. S. Ogilvie & Co.

ISHMAEL OR IN THE DEPTHS. By Mrs. E. D. E. N. Southworth. Paper cover, price 75 cents. Philadelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

LATER PAPERS, A SUPPLEMENT TO THE EXPERIENCES OF SAMUEL BOWLES IN SPIRIT LIFE, OR LIFE AS HE NOW SEES IT FROM A SPIRITUAL STANDPOINT. Written through the Mediumship of Carrie E. S. Twing. Price 10 cents. Springfield, Mass.: Star Publishing Co.

pp. 239, sq., 253, sq., 275, sq.

Books Received.

ONE THOUSAND AND ONE RIDDLES. By Nellie Greenway. Pamphlet form, price 15 cents. New York: J. S. Ogilvie & Co.

ISHMAEL OR IN THE DEPTHS. By Mrs. E. D. E. N. Southworth. Paper cover, price 75 cents. Philadelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

LATER PAPERS, A SUPPLEMENT TO THE EXPERIENCES OF SAMUEL BOWLES IN SPIRIT LIFE, OR LIFE AS HE NOW SEES IT FROM A SPIRITUAL STANDPOINT. Written through the Mediumship of Carrie E. S. Twing. Price 10 cents. Springfield, Mass.: Star Publishing Co.

pp. 239, sq., 253, sq., 275, sq.

Books Received.

ONE THOUSAND AND ONE RIDDLES. By Nellie Greenway. Pamphlet form, price 15 cents. New York: J. S. Ogilvie & Co.

ISHMAEL OR IN THE DEPTHS. By Mrs. E. D. E. N. Southworth. Paper cover, price 75 cents. Philadelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

LATER PAPERS, A SUPPLEMENT TO THE EXPERIENCES OF SAMUEL BOWLES IN SPIRIT LIFE, OR LIFE AS HE NOW SEES IT FROM A SPIRITUAL STANDPOINT. Written through the Mediumship of Carrie E. S. Twing. Price 10 cents. Springfield, Mass.: Star Publishing Co.

pp. 239, sq., 253, sq., 275, sq.

Books Received.

ONE THOUSAND AND ONE RIDDLES. By Nellie Greenway. Pamphlet form, price 15 cents. New York: J. S. Ogilvie & Co.

THE DREAM INVESTIGATOR AND ONEIROCRITIC. (James Monroe, Peoria, Ill.) Contents: Vol. 1, No. 1. Dreams: Address to a Jug of Rum; Dreaming; Inconsistent Opinions; Dream Experiences and Interpretations; Dreams Classified; Rules of Interpretations; A Mother's terrible bereavement foreshadowed; Two Strange Dreams; Dream Symbols defined and practically applied; To the Public.

THE MEDICAL TRIBUNE. (Robert A. Gunn, New York.) Contents: Magnetism and Archaic Medicine; The treatment of obstinate Incontinence; Treatment of Pneumonia; Strange case in Obstetrical Practice; Treatment of Typhoid Fever; Displacements of the Uterus; The use of Chloroform in Labor; On Prevention of Laceration of the Perineum; The Mirror.

BABYLAND. (D. Lotthrop & Co., Boston.) A monthly for the youngest readers with pretty illustrations and short stories. The holiday number has an appropriate colored cover.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A weekly magazine for boys and girls with interesting stories by popular writers.

LADIES' FIBULAR CABINET. (The Floral Cabinet Co., New York.) A monthly Home Companion for the Ladies.

Princes, potentates, plain people, every body needs *Samaritan Serrine*. Of druggists \$1.00.

The flowers that blossom over the garden walls of politics are the sweetest and most fragrant that bloom in the gardens of this world.

SEEDS

Our new catalogue, best published, Free! 100, 1,500 varieties, 300 illustrations. You will like to have it. In boxes, 50c. 100c. 150c. 200c. 250c. 300c. 350c. 400c. 450c. 500c. 550c. 600c. 650c. 700c. 750c. 800c. 850c. 900c. 950c. 1000c. 1050c. 1100c. 1150c. 1200c. 1250c. 1300c. 1350c. 1400c. 1450c. 1500c. 1550c. 1600c. 1650c. 1700c. 1750c. 1800c. 1850c. 1900c. 1950c. 2000c. 2050c. 2100c. 2150c. 2200c. 2250c. 2300c. 2350c. 2400c. 2450c. 2500c. 2550c. 2600c. 2650c. 2700c. 2750c. 2800c. 2850c. 2900c. 2950c. 3000c. 3050c. 3100c. 3150c. 3200c. 3250c. 3300c. 3350c. 3400c. 3450c. 3500c. 3550c. 3600c. 3650c. 3700c. 3750c. 3800c. 3850c. 3900c. 3950c. 4000c. 4050c. 4100c. 4150c. 4200c. 4250c. 4300c. 4350c. 4400c. 4450c. 4500c. 4550c. 4600c. 4650c. 4700c. 4750c. 4800c. 4850c. 4900c. 4950c. 5000c. 5050c. 5100c. 5150c. 5200c. 5250c. 5300c. 5350c. 5400c. 5450c. 5500c. 5550c. 5600c. 5650c. 5700c. 5750c. 5800c. 5850c. 5900c. 5950c. 6000c. 6050c. 6100c. 6150c. 6200c. 6250c. 6300c. 6350c. 6400c. 6450c. 6500c. 6550c. 6600c. 6650c. 6700c. 6750c. 6800c. 6850c. 6900c. 6950c. 7000c. 7050c. 7100c. 7150c. 7200c. 7250c. 7300c. 7350c. 7400c. 7450c. 7500c. 7550c. 7600c. 7650c. 7700c. 7750c. 7800c. 7850c. 7900c. 7950c. 8000c. 8050c. 8100c. 8150c. 8200c. 8250c. 8300c. 8350c. 8400c. 8450c. 8500c. 8550c. 860

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.
 One Copy, one year, \$2.50
 " " 6 months, \$1.25
 " " 3 months, 60 cts.
 SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Aline line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 12, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Who's Afraid?

The bravest fear sometimes, and usually fear what they do not comprehend—the terrible—because not fully known. When the Peruvians first saw Spaniards on horses, they thought the two were one animal, and feared them, chiefly because they had never seen any animal like it. Most paralyzing of all things is fear. A man, large and strong, lay on the operating table in a hospital. The surgeons looked with dismay at the solid ridges of muscle in the man's frame, and quivering mentally how they could be made to relax. A powerful compound pulley with silk rope was secured to a stanchion near, and also attached to strong bands on the injured limb, and those of the most athletic students had tried their utmost, but the strong muscles would not yield. They fed him with solution of tartar-emetie, gave him tobacco to chew, directing him to swallow the juice—all to no purpose; they could not get the muscle loose enough to allow the joint to slip in place. At that instant a young student leaped into the amphitheatre with gleaming knife in hand, exclaiming, "It's no use, the muscle must be cut!" A cry of horror burst from all around, succeeding which came the welcome click which proclaimed that the rebellious muscle had yielded, and the bone was in place again. The active depressing poisons could not subdue the vital force like one short spasm of fear. "To fear is to die daily," yet many people cultivate fear as a desirable thing, and are apt to call those who do not tremble at their pet horrors by a name which represents to them the sum of all villainies—"Radicals." Those who call themselves Radicals, and glory in the name, are just as foolishly engaged in creating spectres to scare themselves with—proclaiming their independence, yet afraid, sometimes, to use common words lest some one should think they held the definition of yet a third class. Such shrink from saying "God," lest they should be suspected of holding the absurd views entertained by some others, they are afraid of being supposed to be in sympathy with. "Prayer" affrights them for the same reason. But, most evil of all, are "creeds." It does not matter what creed—a creed is always an abominable creed—because the churches are fond of calling their formulated opinions creeds. One can readily conceive that a man who loves truth might well be afraid of holding error, but to be afraid that some one should think he held erroneous opinions, is not nearly so comprehensible—does not seem to be mainly. Many people are all the time confessing their neighbor's faults to one another, and are altogether less careful to be right than to seem right. This is not true manliness; it is rank cowardice.

One believes many things; shall one be afraid to use the word, because it means something else to some one else? If one believes in a highest good, illimitable, undefinable, is it necessary to use long periphrases instead of three letters lest some one whose idea is narrower should think one agrees with him? "A man needs a soul of some sort," said Ben Jonson, "if only to save the expense of salt." Cannot another use the word "soul" in altogether different sense without being afraid—not that he is wrong, but that some one would think him wrong?

A man must and will have a God of some

sort, and no one has a right to object to any one's use of the term, only to the definition attached to it. No one can say another is wrong without such a definition, and no one can give a definition which satisfies himself. When the General Assembly of the Presbyterian Church met in Scotland, they resolved themselves into a committee of the whole to find out how to describe God. It was useless here to quote their decision—neither in nor out of the church will it be accepted as complete and final; so be it understood, that man is not the most courageous who denies God and talks about "Nature," "principles," etc., rather than use the short and simple word whose significance embraces these and so much more. It betrays fear to say "aspiration," lest some one should think we believe in what they call prayer; not wise nor bold to be afraid of creeds, lest some should think you have a creed. Be afraid only of falsity to conviction—your own conviction. Refuse to be dominated by other's definition of your words. Speak your thought, sharply and boldly as you can.

N. S. Otis Joins the Majority.

In the early morning of New Year's day, Newton S. Otis passed to the higher life from Brooklyn, N. Y., in the forty-sixth year of his age. He had been low for six weeks with what was supposed to be congestion of the brain, and was thought to be recovering when suddenly he died. The post-mortem examination showed a clot of blood on the brain. Mr. Otis was born in Syracuse, N. Y. While he was still a lad, his family removed to Aurora, Ill. He was a class-mate of ours at Phillips's Academy, Andover, Mass., in 1857-8. He did not complete his college course. In 1860 he married and settled in Aurora, engaging in a general insurance business, afterwards he did business in St. Louis, Memphis and Chicago, and finally, seven years ago, went to New York where at the time of his death he was partner in a prosperous stationery business. He leaves a wife and five children.

Mr. Otis had a very extended acquaintance, many warm friends and no enemies. He was a genial, kind-hearted, estimable gentleman. It was our good fortune to know him intimately for a quarter of a century, and the longer the acquaintance continued, the more highly we esteemed him. Mr. Otis was a gentleman of fine literary tastes, keen perceptions and great intellectual strength. Had the powers of his body equaled those of his mind, he would have won a high position in literature. Within the last three or four years, his attention had been strongly attracted to Spiritualism. Though naturally of a religious turn of mind, and from boyhood a consistent church member, it was only after his investigation of Spiritualism that he could say there was continuity of life beyond the grave. He had many striking tests that his loved ones still lived, and he believed that they communicated with him. He was also developing marked medial powers, had become quite clairvoyant and was a psychometer. He was a trustee of the Church of the New Dispensation, founded mainly through the efforts of those zealous Spiritualists, S. B. Nichols and Judge Bailey; he was also Secretary of the Psychic Fraternity connected with this church. Though affiliating more or less with Spiritualists, he still continued his membership with St. Mary's Episcopal Church on Clarkson Ave., Brooklyn.

We are informed by a Brooklyn correspondent that while Mr. Otis lay unconscious, Mrs. Otis visited the wife of a prominent gentleman of Brooklyn, by whom Mrs. Otis was told she could see a black spot on Mr. Otis's brain, and that he would not recover. This lady is a clairvoyant who has often given fine exhibitions of her power; and in this case she told what the physician did not know, and her statement was confirmed by the autopsy. The body of Mr. Otis was taken to Aurora to be placed in the family burying-ground.

Alaskan Mummies.

We learn some interesting particulars in relation to Alaskan mummies from San Francisco Bulletin. Four of them were brought down from Alaska by the schooner Kodiak. Three were taken to Berlin and one to the Smithsonian Institution. The bodies are wonderfully preserved, even the skins in which they are wrapped being intact. One mummy, evidently that of a woman, is now in possession of the Alaska Fur Company, and is in a state of almost perfect preservation. The mummies were secured by A. Jacobson, who has been over two years in the country collecting for the Royal Museum of Berlin. He is of the opinion that the mummies are at least 200 years old, all evidence, obtainable pointing to that fact. The Esquimaux formerly preserved the bodies of their dead shamans, or medicine men, and those of their chiefs and their wives and their children. In this manner, after death the viscera were removed from the interior of the body through the pelvis, and the limbs being pressed close to the body, and the legs well up under the chin, were dried and incased in skins and then placed in some cave or rock shelter which was free from water or moisture. Here they remain for hundreds of years, and were revered by the living. To them were offered part of the results of their fishing and hunting excursions, if they were successful, for they judged success to be due to the spirits of those whose bodies were preserved. The mummies brought down are in a wonderful state of preservation, considering the rude means employed. In the case of one that has been opened, the skin appears to remain intact, and the limbs are movable.

Rev. Samuel Watson has quite seriously injured one of his feet, which confines him to his room. He expects to recover soon.

Nineteenth Century Miracles.

Continuous readers of the JOURNAL are already aware that Mrs. Emma Hardinge-Britten's stupendous work entitled, "Nineteenth Century Miracles or Spirits and Their Work in every Country of the Earth," is soon to appear. The English edition is now passing through the press of a London publishing house and the American edition will appear during the year.

Mrs. Britten in her advertisement of the work says:

The Spiritualist will find in this work a complete manual of every phenomenon he wishes to read of, refer to, or describe to others.

The investigator will obtain a compendium of every work of value he needs to study. The Skeptic will be herein answered, and the Opponent refuted at every point. The author has spent nearly a quarter of a century in collecting her materials, and spared no expense in verifying and strictly authenticating her facts.

To every student of Psychology, Spiritual Science, Religious Reform, Mesmerism, Spiritualism, and Occultism, the author, in deep earnestness of purpose and in the name of the wise controlling spirits who have commanded her work and assisted unceasingly to aid its execution, ventures to affirm that, both for this and many succeeding generations, this volume will prove a complete library of the subjects dealt with, and a manual of incalculable value for all time.

The JOURNAL will from time to time publish extracts from the book. From among the numerous references to the JOURNAL contained in the volume, the following extract is made. After paying fine tribute to Mr. S. S. Jones, the founder of the JOURNAL, accompanied by a comprehensive biographical sketch of the deceased, Mrs. Britten continues:

The charge of the RELIGIO-PHILOSOPHICAL JOURNAL was at once assumed on Mr. Jones's decease by his son-in-law and former business manager, Colonel Bundy, and as this gentleman still continues his great and onerous work, and no single individual in the ranks has ever made a deeper and more healthful mark upon the reputation of the spiritual movement, both as a man and an editor, it seems in order at this point to give an outline of the special place in the work of journalistic propaganda which Colonel Bundy's paper occupies. We have now before us some printed sheets issued from the RELIGIO-PHILOSOPHICAL JOURNAL office, which broadly define the general tone, aim, and purpose of that excellent periodical.

The author then quotes from the JOURNAL to show its platform and principles, and then says:

During the author's far and wide wanderings round the world as a spiritual propagandist, no charge has been more universally preferred against the cause of Spiritualism than that of being allied to the odious doctrines of "Free love."

We have already made our readers aware of the utter falsity of this charge and the concatenation of circumstances which gave the antagonists of Spiritualism an opportunity— which they eagerly embraced—of shouldering the daring licentiousness of the few, upon the entire rank and file of the Spiritualists.

In foreign lands, however, and especially when lacking those literary references which would enable her to furnish abundant counter statements, the author's denials of this abhorrent stain would have found but slight chance of acceptance, had she not been nobly sustained by the uncompromising denunciations of "Free love" and all its propagandists, which filled the columns of the RELIGIO-PHILOSOPHICAL JOURNAL during the entire period that this madness ruled the public mind.

Here was a well recognized and leading organ of Spiritualism disclaiming all fellowship with the promoters of this doctrine, and protesting against its abominable practices with a trumpet tongue which could neither be mistaken nor denied.

The author is under a debt of deep gratitude to Colonel Bundy for the triumphant refutation which his journal has afforded against the groundless charge that there ever was, or could be, the smallest link of connection between the doctrines of true Spiritualism and "Free love." Allied to the daughter of the late Mr. S. S. Jones, a lady whose brilliant talents well fitted her to be the companion of a leading journalist, and whose eminent virtues, noble character, and sweetness of disposition, are calculated to make her husband's home a paradise, it has been argued that the editor of the JOURNAL, is not competent to judge of the urgent necessity to reform the wrongs that ensue from unhappy marriages or the miseries of discordant homes.

In answer to this plea it has been abundantly shown that the JOURNAL has ever been the champion of true reforms. Its special aim has been to draw the impassable line of demarcation between liberty and license, moral law and immoral lawlessness, true love and true licentiousness. It is in this sense that its columns have redeemed Spiritualism from the foes of its own household, and furnished the author on countless occasions with a sword which has slain the very arguments that would otherwise have slain Spiritualism.

Another specialty of the RELIGIO-PHILOSOPHICAL JOURNAL has been its editor's fearless exposure of the frauds practiced in the name of Spiritualism and the resolute protection which he has extended not only to genuine Mediums, but also to earnest investigators by his unsparing denunciation of sham manifestations, and attempts to simulate genuine spirit mediumship.

From a large number of press comments which Colonel Bundy's unsparing denunciations of fraud and counterfeit Spiritualism has called forth, both from friends and foes, the following is selected as a fair representative example:

"The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, Ill., is a weekly publication, exclusively devoted to religion and philosophy, and is recognized among its many readers as the boldest, as well as the most sincere and able, JOURNAL published in the West, and has for its motto—'Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.'"

"While the JOURNAL is published mainly in the interest of spiritual philosophy, it shows no quarter to mediums who will not submit to the most scrutinizing tests of their genuineness. It will not tolerate humbugs, or recommend any travelling mediums, who do not court, and submit to absolute tests, conditions, in their exhibitions of mediumship. The rigid scrutiny over the subject of Spiritualism has raised up to the JOURNAL some enemies of the guileful kind, but at the same time it has made more to call attention to, and establish the truth of the phenomena than all the other journals together. It is a good and ably edited paper, bold and outspoken on all subjects, but treating mainly upon philosophy, science, and religion, so far as religion can be reduced to philosophy and science."

"It has been a welcome weekly visitor to our desk for several years past, and we propose to so continue it at whatever cost."—Democrat News, Xenia, Ohio.

A. Y. Gordon, of Canal Dover, Ohio, writes to us as follows: "The Spiritualists of Dover want a good materializing medium to visit this place; must come recommended by yourself or some other Spiritualist that is well known."

We are glad to hear that Mrs. Maria M. King is convalescent. We hope she may soon be restored to good health.

Huntsville (Ala.) Industrial School.

In 1876, Samuel R. Lowery established an Industrial School for colored children at Huntsville, Ala. Its Superintendent, Mrs. A. A. Lowery, says: "It is our purpose to add important features to our Industrial Department the coming year. Upon securing sufficient means to raise one thousand pounds of silk, we shall introduce a Jacquard loom to weave ribbons, neckties, handkerchiefs, etc., that our pupils may receive the benefit of artful skill in a useful occupation." Mr. Lowery is a refined and cultured colored gentleman, who has the welfare of his class at heart, and who is now in Chicago, 52 Fourth Avenue, and he will be glad to receive contributions from those who are generously inclined. This school has received considerable notice from the public. In 1878, Frank Leslie's Magazine gave several finely executed engravings showing the pupils at work in the Industrial Department, taking care of the cocoons, etc. The school at the present time has 120 pupils.

GENERAL NOTES.

Dr. F. L. Willis has been speaking in Providence, R. I.

Dr. Slade is at Huntsville, Ala., and will soon go to Jacksonville, Florida.

A Baptist clergyman of Detroit, named Grenell, is of the opinion that the end of the world is very near at hand.

Mrs. S. B. Perry gave a tea party in honor of Mrs. J. T. Little, on Thursday evening last. Those present had a most enjoyable evening.

The Christmas number of the San Jose Mercury is finely illustrated, reflecting great credit on its enterprising publishers.

Light for Thinkers comes out with a new head, and is otherwise improved. We are glad to see this evidence of prosperity.

Mrs. Laura Whipple of Clarion, Iowa, has been entirely cured by magnetic treatments after having suffered for years and been treated without success by the "regular" physicians.

Geo. H. Mellish of New York City, writes: "The American Spiritualists' Alliance have established a Reading Room, to be open daily from 10 A. M. to 10 P. M., for the benefit of the Association, at No. 137 West 35th Street, New York."

A well known authoress and contributor of both poems and prose to the Spiritualist press, in a private letter says: "Some people get out of a good deal of honest work they ought to do by imagining themselves inspired and consequently unimprovable."

Mrs. L. K. Joslyn of Providence, R. I., has passed to the higher life. A correspondent writes: "She was one of our most esteemed Spiritualists and will be greatly missed. The funeral was largely attended last Sunday. Rev. Mr. Hinckley of the Free Religious Society, officiating, assisted by Dr. F. L. Willis."

There are thirty-eight large volcanoes in Java, some of which are more than 10,000 feet high. It is a peculiarity of the volcanoes of that region that they seldom eject lava, but enormous masses of mud; "rivers of mud," as they have been called, flow from them.

G. B. Stebbins will attend the County Meeting of Spiritualists at Metamora, Mich., the 12th and 13th, and will speak in Detroit, Sundays, January 20th and 27th. He also has an engagement to lecture to a Unitarian Society at Mt. Pleasant, Mich., on "Asiatic Religions."

Holland, in the last three centuries, has recovered from the sea at least 90,000 acres. The Lake of Harlem became terra firma between 1840 and 1852, and the Zuyder Zee is in process of transformation into 500,000 valuable acres. Holland has now 1,479,000 oxen and cows, and her present output of cheese is estimated to be worth \$3,600,000.

Mr. and Mrs. J. T. Little paid us a brief visit last week en route from Minneapolis, Minn., to Alliance, Ohio, where they have an engagement. The Spiritualists of Alliance are to be congratulated upon securing the services of so able a speaker as Mrs. Little, and the effectiveness of her work is greatly augmented by the assistance of Mr. Little, whose genius for music and ability to forward the social element in societies, are always productive of the best results.

Wm. H. Holcombe in a late number of the New Church Independent, reviews "Oahspe." In one paragraph he says: "The author of any book who denies the birth of Christ from the Virgin Mary in what we call miraculous manner, is in spiritual darkness, has no true knowledge of the Lord, or of the uses of His incarnation, or of the glorification of the human nature, or the wonderful processes of individual regeneration." What a vast number there are, in his opinion, in spiritual darkness!

The Luther celebrations have brought to light curious statistics. The aggregate population of France, Belgium, Italy, Spain and Portugal amounts to 90,000,000. Of these only 680,000 are Protestants. In France the proportion is largest, the Protestant population amounting to 630,000. In Spain the Protestant population is 30,000; in Belgium, 15,000; in Italy, 14,000; while in Portugal the entire native Protestant population amounts only to 500. It is claimed that but for the decrees of Napoleon I., who endowed all religious bodies with a membership roll of 100,000, Protestantism would have been stronger in France. But that Protestantism has still some vitality in France is proved by the fact that some of her most prominent men belong to that side of the Christian Church. Guizot was a Protestant. The Ferrys are Protestants. Haussmann is a Protestant. Woodington is a Protestant. Senators Wallon, Hebrard and Pressensac are Protestants. One of MacMahon's Cabinets contained three Protestant Ministers.

Mr. T. J. Skidmore, of Fredonia, N. Y., President of the Cassadaga Lake Camp Meeting, writes: "Our camp (Cassadaga Lake) has improved considerably this fall; several new cottages have been erected and more will go up in the spring."

As a result of Mrs. Annie Stewart-Walling's playing fraud and getting detected at Battle Creek, her husband was fined \$30.00 and costs for running a show without a license. The religious dodge, which is usually assumed by the tricksters when they get into trouble, did not seem, somehow, to impress the jury.

Mr. George H. Brooks is lecturing for a Spiritualist Society in St. Louis. The meetings are held in Excelsior Hall, corner of Ninth Street and Franklin Avenue. The election of officers for the coming year resulted in the choice of A. C. Tuckett, President; Mrs. C. A. Steele, Vice-President; Mrs. G. H. Brooks, Secretary; J. H. Ray, Treasurer. Mr. Brooks reports a growing interest in the meetings.

An exchange says that a religious society has been discovered in Brooklyn which has kept the dead body of its leader for fourteen days in the expectation that life will be restored to it. One of the members said: "Brother Haynes is still with us. He is only dead for a punishment, and in a few days will return to life. You see, he never wanted to die, and made up his mind that he would not. God, to punish him, caused the death; but he will restore him to life to work more earnestly for his glory."

Mrs. Francis Wilkeson, of Rochester, has become possessed of a queer hallucination, which has induced her to sue for a separation from her husband. The ground she bases her complaint upon is the conviction that her husband will one day murder her. She gives as a reason for this belief that on two successive nights she dreamed that she would die by his hand. She admitted, however, that Mr. Wilkeson had always been kind to her, while the latter testified that he had never thought of harming her.

There was the old-time clarion ring in the voice of the patriarch, Wendell Phillips, at the Harriet Martineau meeting, when he said that in 1835, when she was invited to attend a secret meeting of the abolitionists in this city, and "the only hall in which they were allowed to hold that meeting—veil your faces, Christians!—was one owned by an infidel, though," continued Mr. Phillips, "the infidelity of that day is the Christianity of to-day!" It was the hall of Abner Kneeland, the originator of the Investigator, who was soon after imprisoned for blasphemy by reason of careless punctuation, which was the only place in Boston where a word for the enslaved black man could then be freely spoken.—The Index.

Unable to prevent the opening on Sunday of the Bartholdi Art Loan Exhibition, the "Law and Order" Society in New York, composed of ministers and church members, notified the managers that, if catalogues were sold, complaint would be made against them, and they would be prosecuted under the penal code. No catalogues were sold; but a large number were distributed about the rooms, with a note on the cover of each asking visitors not to take it away. Thirty-five hundred attended the first Sunday, at the reduced admission price of twenty-five cents; and the papers state that not a catalogue, at the close of the day, was missing. What shall we say of an attempt to close an art gallery on Sunday against people like these?

D. R. Locke in Toledo Blade: It is a singular fact that we are indebted to Pompeii for the great industry of canning fruit. Years ago, when the excavations were just beginning, a party of Cincinnatians found, in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigation showed that the figs had been put into the jars in a heated state, an aperture left for the steam to escape, and then sealed with wax. The hint was taken, and the next year canning fruit was introduced into the United States—the process being identical with that in vogue in Pompeii twenty centuries ago. The old ladies in America who can tomatoes and peaches do not realize that they are indebted for this art to a people who were literally ashes but a few years after Christ. There is nothing new under the sun. Canned tomatoes and loaded dice—the people of Pompeii had both.

The Rev. Dr. Wise, President of the Hebrew Union College, lectured lately in Cincinnati, Ohio, on intermarriages between Jews and Gentiles. He took the ground that such marriages are not forbidden by the Mosaic law. The prohibition pronounced by Moses was not one of race, or color, or other corporal accident. It was purely spiritual. The purpose of his command was to keep aloof the chosen people from the heathen, "for they will turn away thy sons from following Me, that they may serve other gods," said Dr. Wise, "although they consider one another heathens, or even something worse than that—Protestants denounce Catholics as pagans and Catholics look upon Protestants and Greek Catholics in no better light; nay, though Protestant sects look upon one another as erring sheep, and the Unitarians call all of them heathens—Jewish authorities deny that unkind assertion." Although holding that by the law of Moses the intermarriage of Jews and Christians is not prohibited, Dr. Wise does not counsel such unions.

It has been calculated, says M. de Lavallay, the French economist, that the amount spent by daily laborers in intoxicating liquors would suffice in a very few years to buy up all the factories in England.

1

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The Little Brown Bird.

BY G. W. BARNARD.

"Twas on a mild midsummer day
While driving o'er the new-mown hay,
Proud seated on my mower grand,
The pride of all the meadow land!

An implement that in its wrath
Sweeps everything within its path—
The grass falls prone upon the sod,
The sweetest flowers before it nod.

And like the fabled Scythian of Time
It levels all with its scythe sublime—
Or like the blighting hand of Death,
That nothing spares with life or breath.

And often thus do things of life
Come sharp against this keen-edged knife,
And then the fragments there are found
Wide scattered o'er the stubble ground.

Sometimes a snake with head reared high,
With bold defiance comes too nigh,
Then there the pieces writhing lay,
Now mingled with the new-mown hay.

Sometimes a frog's gigantic bound,
Quick brings him where the knives are found,
And then, perhaps, one leg is gone
Or none are left to stand upon.

The rabbit, too, so shy and wild,
Is oftentimes by the scythe be killed,
And then, perhaps his ears are clipped,
Or all his legs are quickly clipped.

A sad mishap this day occurred—
The victim was a little bird;
It was a blithesome thing that
That seldom soared high on the wing—

A little brown bird of the ground,
That in the meadow lands abound,
So humble and so modest she
That near the earth she chose to be.

She lighted just before the scythe,
Then soon in anguish deep did writhe—
For severed were her legs and wings,
The saddest of all earthly things!

I lifted up the hapless bird,
And in my hand she sweetly stirred,
But looked at me with eyes so wild
Just like a helpless little child.

And then I said—"Thou tiny creature
So delicate in form and feature,
Thy life so pure and free from hate
How sad and bitter is thy fate!"

"At dawn of day thy song didst raise
Upon the All-Wise, in thy praise—
And when the evening dews were falling
In sweetest tones thy mate was calling.

"Thy brood were round thee in their joy
All lived in peace without alloy—
And every day the rising sun
Smiled when thy matin lays were done.

"And every evening free from care
Thy loving brood were gathered there—
The family house was safe and warm,
Secure from every sweeping storm.

"Thy tidings, fairest ever seen!
Are scattered o'er the meadows green.
Thy downy nest to birds is torn,
The fragments on the breezes borne.

"And near by sits thy mourning mate
Bewailing thy untimely fate—
And dreaming o'er the joyous past,
Too pure and high on earth to last.

"Thy fragile form so bright and pure
The wicked's wrath could not endure,
As helpless in my hand doth lie
I see that soon thou sure must die."

I placed her on the grass fresh mown,
And soon her tender life had flown—
No purer spirit e'er took flight
Into the glowing realms of light!

Prayer.

To the Editor of the Religio-Philosophical Journal:

In a late issue of your excellent paper, I notice an article on prayer, its nature and uses, by the Hon. Joel Tiffany. This article may be perfectly clear to some, but to me (owing perhaps to my intellectual inability or moral imbecility) it is almost as much as a hard shell Baptist sermon. He starts out with the assertion that the Christian God is the God of the universe, that He is the Father of the universe and man his child. A little further on he says that God is the fountain of life and love, dwells in the soul to sanctify and redeem. Now I will not stop to notice the character of the Christian God as given in the Bible, only to say that such a being would not be permitted to run at large in a civilized community, but the friend who murdered the Crouch family near Jackson. If it be true that God is a fountain of life and love, then it is not the Christian God of the Bible who refers to it; if God dwells in all men to sanctify them, all must be sanctified unless God dwells in filthy, unclean places, and as God is in all, then in prayer the God within is praying to the God without himself. This is a very curious idea, for we read in the Christian Bible that when he could swear by no greater, he swore by himself. If he could swear by himself, why not pray to himself? Bro. Tiffany's language about needs, reciprocity, etc., when stripped of its verbiage, means simply this: Where there is a want there is a supply, and when any person feeling his need of spiritual blessings, comes to God in prayer, his soul obtains a full supply. You see that spiritual wants are much easier supplied than physical wants, such as shelter, food and clothing; and spiritual blessings are much easier obtained than physical blessings, such as money, bread, meat and cheese, all that a praying soul has to do to obtain a supply of spiritual blessings is to ask, (in faith of course), and infinite wisdom, goodness and omnipotence, stand ready to pour into his soul a full supply.

But if a poor fellow would keep his soul as clean as a spot of food to keep his darling children from starving, he would have to suffer or tell her to go to the county house. We all know that the farmer might pray until he starved for a crop unless he went to work plowing, sowing, etc. How long, then, you would expect him to pray for scientific knowledge, unless he studied hard, improved his mind and dug deep before he could soar high in scientific lore. Now what is true of man's physical and mental nature, is also true of his spiritual; there must be active, earnest, honest effort on the part of the individual to do it for us. That person whose prayers are not manifest in action, is either a fool or a hypocrite. I have no objection to a sensible prayer, but we must go to work and answer it ourselves—not wait for God to do it for us. Do we pray that we may be honest, truthful and just, and then wait for God to make us so? No! Go to work and practice truthfulness, honesty, and justice. You pray for love and benevolence; to have your heart beat in unison with the great loving heart of your God. Then act out charity and benevolence in every day life, by loving to the needy and cultivating love and good will to all. The act of prayer in itself is effort, is nothing but an act of spiritual culture, the soul going out after higher conditions of spiritual life. But if that prayer is not lived out in every day life, the author brands him or herself a hypocrite and the prayer is of no more avail than the mutterings of an idiot.

J. STEELE, M. D.

Crowell, Mich.

James Methuen of Panama, Ill., writes: I was much hurt to hear of the death of our distinguished Spiritualist, Mr. Denton; but it is to be hoped his usefulness in spirit-life will help to compensate to some extent at least for his removal from the earth plane. Poor Mr. Denton, I sympathize with her in her bereavement; but how consoling it is to know that she will meet her dear husband again.

Mr. D. Palmer of Plainville, Neb., writes: The JOURNAL is the greatest treat I have. I am now seventy-three years of age, and don't go out much, but I expect to want the JOURNAL as long as I stay this side of the Summer-land.

Heredity.

The Index of Dec. 27th, says: "The Institute of Heredity held three meetings in this city last Tuesday. Among the speakers were Dr. E. V. Wright, Mrs. Clara Beebe, Dr. Wright, Mrs. Lydia Warner, J. S. Cold, Mrs. Dr. Smith, Dr. George Dutton, and Prof. Rhodes Buchanan. The subject was treated generally with good taste, and some of the addresses were of marked ability. There was some irrelevant talk; but, on the whole, the character and tone of the speeches did credit to the Institute. A number of letters from prominent gentlemen were read, a few of which we are able by the courtesy of the officers of the Association to print in this number of The Index."

HEREDITY.

Heredity is a law of biology, a term under which we generalize a class of phenomena affecting the development of complexity, but common to all living things. It is the law by which organisms tend to repeat themselves in their descendants, and the phenomena are fundamentally the same throughout the domain of life. In the low organisms in which reproduction is effected by division, the divided individual differs from the parent form only in bulk; and, when it is produced by budding, the process is similar, but the offspring is smaller and the parent is larger. In the higher organisms, the reproduction of the higher organisms is not a continuation of the simple process which begins with fission and gemination.

Every animal inherits the characteristics of the species to which it belongs. Mental hereditary is just as much a fact of science as physical heredity, and nobody would ever think of calling this in question to-day but for the pernicious influence of certain a priori theological and theological-metaphysical hypotheses which have not one fact upon which to rest. Animals inherit the physical as well as the psychological characteristics of the genus, species and variety to which they belong. Certain hereditary influences, however, are more potent in the lower forms, serving to show the tenacity with which heredity preserves and transmits that has been acquired, even when it has been suppressed for generations.

Men and nations form no exception to the law of heredity. An individual inherits the traits of his race, his people and his family. A State inherits its national character. Anything worthy to be called a psychology of nations, we do not yet possess. Yet historians have not failed to notice the essential identity of the character of a nation through all the periods of its history. Caesar, in describing the Gauls, used language which describes nearly as well the French of this century. One sentence from his *Commentaries* will suffice: "The Gauls," he says, "have a love of revolutions. They are themselves to be led by false reports into acts they afterward regret, and into decisions on the most important events. They are depressed by reverses. They are as ready to go to war without cause as they are weak and powerless in the hour of defeat."

Thus heredity is seen to be a law of conservation. And yet it is only under this law that development and progress are possible. Change in environment, change of soil, food, etc.—must produce changes, however slight, in the organism. Offspring cannot be wholly like both parents. The law of heredity, by which paternal and maternal characteristics are united, necessitates variations from both the father and mother. Variations occur, which, because we cannot discover their antecedents, we call "spontaneous." These variations, whether or not they are the result of a physical character, are conceded by all, or nearly all, to have natural causes; but, when they appear in the mental order, a multitude of writers are ready to point to them as evidence of some sort of an extraneous inspirational influence, without antecedents in ancestral character or environment.

But we mention these variations here only to indicate the necessity of heredity to preserve and perpetuate the beneficial changes, and to promote that progress which heredity at first appears to render impossible. The newer modifications are necessarily fluctuating, because not fully correlated with the reproductive system, and only when they are sustained from without as well as within can they acquire stability and take their place among the conservative inheritances. For those who imagine that to demand the demand of evolution there should be perceptible modifications going on under their eyes, and that in the historic period, great changes should be seen in the physical and mental character of man, the above facts will have but little, perhaps no significance.

But there is an important practical side to the study of this subject of heredity, to which it may be worth while to call attention. Since by conscious selection man produces varieties of animals adapted to his wants, it is possible for him by similar methods to improve his own race? Ribot presents the question thus: "The goal is a race quick of comprehension and expert in action, well disciplined, of gentle manners, and easily adapting itself to the complicated forms of civilization. The problem is how we are to raise the masses to the level of those at the crest, were greater or less, of the race. Can this be done? We would object, first of all, that so far is this aspiration from being chimerical that every effort of civilization has it, and it alone, in view. But the end is attained by means of education, an external agency, different from heredity, which acts from within. As we view it, education is unequal to the task. There remains in some pattern a substratum of unintelligent savagery, which may be overlaid by civilization, but never none away. Hereditary transmission alone could modify them."

Mr. Darwin, in his concluding remarks in *The Descent of Man*, says, with much truth, man "might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes would be refrained from marriage if it is inferior in body or mind; but such hopes are Utopian, and will never be even partially realized until the laws of inheritance are thoroughly known. All do good service who add toward this end. When the principles of breeding and of inheritance are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining by an easy method whether or not consanguineous marriages are injurious to man."

It is certain that the nobility of every country in which it has existed is founded on the idea of heredity, and the conviction that the worth which gave it distinction or which it claims to possess is transmissible, and that by perpetuating itself from its own resources it can make this worth continuous and permanent. But the delusion of noble families, and the history of nobility in general are not encouraging as to the results of heredity in aristocracies or exclusive orders.

The knowledge now possessed in regard to the laws of heredity, were it diffused, would probably contribute something to prevent the transmission of physical, mental, and moral deformities and weaknesses; but the present social state, with its inequalities and hereditary superstitions, is an obstacle to the practical application as well as the diffusion of this knowledge, not to overcome easily nor in a short time. The improvement of men certainly cannot be effected by methods, in all respects, like those employed to change animals in adaptation to our necessities or tastes. The varieties we have carefully bred for our own purposes, if returned to a state of nature, would perish, or by reversionary heredity go back to the original type. And only a race of slaves would submit to the control of another class of men for improvement by selection; and the more they were "improved," the more slavish they would become, and the greater their need of constant care. A class of men, improved, will support by their own selection and the fear of the loss of their status, with the altruistic sentiments predominant, and with an extremely refined and sensitive nature, would, left to themselves, have but a poor chance in the present competitive pursuit of civilized life. Should they, in this experiment, endeavor to combine all the qualities in the proportion necessary to qualify themselves for success in the present social state, would they succeed better than nature has in producing through centuries of struggle and strife, in which the fittest have survived, the men of to-day? The views of those who claim that "the improvement of the race by heredity is as feasible as the improvement of our domestic animals" need considerable revision. Nevertheless, the subject is one of great importance, and well worthy of the attention of intelligent men and women. The fact that ignorant cranks and charlatans associate with all sorts of extravagant notions and present certain aspects of it in a way designed to pander to a prurient taste is an additional reason for intelligent discussion of the subject, and making the people better acquainted with it.—B. F. UNDERWOOD, in *The Index*.

M. J. Barker writes: I am pleased with the JOURNAL. The grand object of my life is to be convinced of the reality of the immortality of the soul.

Spiritual Outlook in Philadelphia.

For the Religio-Philosophical Journal.

Just at the present time it is a question whether the outlook for the cause of Spiritualism in the city of Brotherly Love is in the healthy promising condition the friends of human progress would like it to be or not. Quite likely not; but is it so anywhere? There are virtually four societies here, all trying, no doubt, to sow good seed as best they can. There ought to be at least a dozen good societies in a great city like this with a million population. Unfortunately there is not the hearty co-operation existing between them there ought to be, to insure a good wholesome growth for the cause. It is not given as the reason why spiritual societies are not more numerous and more potent for good. It is only a reason. Others of a deeper significance could be given.

The First Society is strongest, but it is as well as others, might be much stronger with a little more of the internal spiritual life force that draws soul to soul; a real humanitarian religious element that will do and dare good and brave things for the sacred cause of truth and human progress. I do not mean by the religious element or religion, the pretentious, self-righteous, and self-satisfied, but that which wells up in the soul of every well organized and developed human being, who has felt the divine influx of the Holy Spirit or Christ-element within. To this religious development and experience Spiritualists must come, or see themselves left behind in the race of progress. Take the manifestations away, and would there not be some danger of their becoming a historical relic? That is to say, would they not be left for their continuance as a class on the manifestations that had been? Without a pure and exalted religion, broad as humanity and deep as the human soul, there would certainly be this danger. What better then would they be than the sectarian churches? Let no flippant superficialist say, "We don't want any god, we don't need any religion, we want philosophy and science." What is philosophy but theory based upon deductions from facts and experiences? What is science but an aggregation of knowledge on a certain sub-ecumulated into a system? These are necessary and useful in their places, but can never take the place of religion which has to do with the deep wants of the soul. Science and philosophy are intellectual formulations of the mind. Religion is the moving force of the soul. The first are objective and have to do with external things or things in an external way. The last is subjective and has to do with the performance of human duty. Religion is fed in the soul by spiritual communion or the ministrations of angels and communion with God by divine influx. We may philosophize about love, affection, friendship as much as we please, we can never know it, that they are real, we feel them, we are fed by their influence within. In philosophy, the sacred emotions of the heart are like a beautiful marble statue of a friend upon which we may gaze with admiration, but can not clasp in fond embrace. While in the actual experience of these emotions it is the marble statue transformed into the living friend at our side, inspiring us with his or her presence.

I would not undervalue the sciences and philosophy, for these we need to satisfy, and to meet the demands of reason. But with all due respect for those who say so much about "our beautiful philosophy," I think we may safely affirm that we have not formulated a philosophy yet, but are on the road to it and will reach it in good time. There are many crude speculative theories yet in the way that must be brushed aside; much also that is uncertain, and as yet advanced in spiritual science, and become the recipients of more light and knowledge, we shall be able to give the world what it has never yet had, a true science of man, and a true spiritual philosophy, and I may add a true humanitarian religion.

I suppose Spiritualism here is in as advanced a condition as elsewhere and yet to the careful observer there seems a lack of the earnest feeling—enthusiasm that is needed to preserve and to further the cause of the movement; and we have lingered too long in the outward. There was and is so much that is marvellous, wonderful and grand in the manifestations when known to be genuine, that we are too apt to neglect to profit by the lessons they teach; learn of the deep and holy truths behind them.

Frank Baxter has been here this last month, December, lecturing on good government, and has given us good satisfaction. The features of his lectures which is so well known and which has lately been very sharply criticised—that of giving tests and describing spirits—was watched with universal interest; and it is but just to his integrity as a man to say that they have been very satisfactory.

MILTON ALLEN.

Earnest Words from Beyond the River.

To the Editor of the Religio-Philosophical Journal:

A few days ago whilst attending one of my regular sabbath with the mediumistic seer of the "Visions of the Beyond," the following earnest appeal came to me from some faithful worker on the other side of life. "It is so full of important practical truth that I hasten to send it for the columns of the JOURNAL. I only wish that I felt adequate to the work of giving full expression to the great truths of the great invisible world, the Christian world. With the aid of other of your many able contributors turn their force in this direction and so give joy to beneficent workers on both sides of life?"

In response to my subsequent inquiries regarding the somewhat blunt and personal tone of this address it was said by some of our band: "This spirit friend of mine has been speaking to me in very much to sympathy with the cause of humanity he regards as being terribly imposed upon; and in his zeal he charges the fault indiscriminately upon the public teachers of Christianity, earnestly calling upon them to direct the attention of their audiences in this direction, yourself included though not especially so."

He desires me to say from him that your words will not be lost, if with appropriate zeal and energy you will give up the life thrust into you produced and circulate to the extent of your ability."

San Francisco, Cal. HERMAN SNOW.

THE MESSAGE.

"I am a new hand at the oars. I bless God that I have at last found a small door ajar, and that I can take a peep at the more material side of life, and if you want to know the object of my coming, it is this: I am hunting up the Lock-ups. I want to enter them with a torchlight and do something for the victims of inherited disease, and who are living just in accordance with what they have inherited, and yet you Christians of this life thrust them into dark cells out of the sunlight, out of the pure atmosphere of your sympathy, away from the teachings of the higher examples of life in which there is a lesson that reaches deeper than talk can."

"And you ministers tolerate these things without a word of remonstrance! Lift up your voice while you may yet be heard; for it is time something was done right here in your midst to alleviate the sufferings of a class who are criminals by inheritance. Wisdom and the fear of God of humanity would suggest schooling; educating instead of imprisonment. But I find that my indignation almost gets the better of me when I consider how unfortunate in every respect are these truly born class, and how badly they are treated, even by those who have taken their last dinner for drinks."

"Your Christian cities are a farce. I tell you, sir, I am overwhelmed at the sight of the neglect of the strong to care for and assist the weak. I would ask you as you expect your life from it, if not to extend the helping hand to those less fortunate than yourself; and let me assure you that the only way for you to help yourself, is to forget yourself in doing good to others. If my spirit could be clothed once more in an earthly habitation, it would be my happiness to befriend the victims of vice in every shape, and to protect them from such as trample upon their rights and are allowed by the laws of the land to do them wrong and common sense."

"Let me hope that the time may not be spent in vain, which I have used by this privilege. My influence shall be felt for good whenever and wherever I am privileged to enter among the class I specially desire to assist."

A Great Mexican Pyramid. The pyramid of Cheops is dwarfed by that near Magdalen, Mexico. The *Culhuahua Enterprise* says that it has a base of 1,350 feet, and is 750 feet high. There is a winding railway from the bottom, leading up on ten miles to the top. It is long enough for cars to pass over, said to be twenty-three miles in length. The outer walls of the roadway are laid in solid masonry, huge blocks of granite in rubble-work, and the circles are as uniform and the grade as regular as they could be made at this date by our best engineers. The wall is only occasionally exposed, being covered over with debris of earth, and in great places the trees have grown up giving the pyramid the appearance of a mountain.

Criticism and Compliment.

To the Editor of the Religio-Philosophical Journal:

Dr. J. B. Newbrough and his disciples, as if to fulfill their promises, long made, of better instruction than ever before from the spiritual platform, or to gratify a strong ambition to shine, or as a supply put in the hands of spirit visionists, have issued a circular, entitled "The New Departure," based on the superior inspirations of "Hahsee, the New Bible." They claim to have recently admitted sixty-two students, and to have organized a Colonization Society for the purpose of obtaining "one hundred thousand to a million acres, in either Southern California, Arizona, New Mexico or Mexico, for the erection of homes, schools, factories, etc., etc., preparatory to receiving foundlings, etc.; the 'volunteers' agree to go without wages and without price" to raise up the children where they shall not witness drunkenness, crime and profanity, where they may be taught on the Kindergarten system, all kinds of trades and useful occupations, with a time to sing, a time to dance, a time to play, a time to work, and a time to pray. They will be taught the universal brotherhood, and to have faith in Jehovah, their Creator. They will be developed in all their talents, and raised to hold all things in common. From three hundred to five hundred will be raised in each home."

The prospectus also states that thousands of foundlings and orphan babies in the larger cities die every year, or if they live they grow up to people poor-houses or prisons; that communal life has been tried with adults, but never with children; that they (the society) "change for a palmer and holier life," and "propose to raise up a new race of people, who, after one or two generations, will be the Father's kingdom on earth."

But why seek a home and occasion for usefulness so far away from good society and numberless opportunities? Why start with such a small tract as a million acres to show the progressive fruits of a modest "work"? Cannot the members satisfy their "propose for a palmer life" at home? Cannot they worship Jehovah (as they spell it) in the East as well as in California, Arizona or Mexico? Can they not develop all their talents as well here, where their talents may be better known and enjoyed? Do they expect more harmony and happiness in families of three hundred to five hundred, than in their present homes, where things are less mixed? Is there any better prospect of a better care of the helpless in the hands of a few Utopians in a distant land? Do they really believe that "after one or two generations," by raising (the) children, with "all things in common" they will generate "a new race of people, who will be the Father's kingdom on earth?"

Communism, although practiced by the disciples of the New Testament, in modern times is a failure and a snare. The distinctions and just distributions of property and social interests under larger conditions and necessities, prevent a satisfactory pooling by the rich and the poor, the industrious and the lazy. Adulteration of the pure with the impure may be slightly improving to the latter, but not to the former, under socialistic tendencies. Hobbes tried it, and failed. Spinoza tried it, and failed. In attempting to plant the tree and sustain it, but it soon rotted at the root. Fourier proposed the organization of families of eighteen hundred persons, and spent half a million pounds in the work at Ramebouillet, and succeeded, and the leaders under St. Simon were tried by Louis Philippe for similar projects, and for undermining morality. And so communism, Socialism, and such schemes, have met similar success, under Cromwell, Napoleon, Enfantin, and others, and especially in this country, where "community of property and of interests has been emphatically rejected."

Some years ago, by personal acquaintance with the inspired penman of "Hahsee," I was much impressed with his gentle intelligence and benevolence, but it is sad to observe the effects of persistent monomaniacal ideas, ending in such a lamentable and impractical vision, in the light of common history and common sense, and whether social or political, the end is inevitably mortification.

Mrs. Belle Cole, the distinguished vocalist, has been singing of late for Andrew Jackson Davis, and his little church around the corner, after a "transcontinental tour from ocean to ocean" with Theodore Thomas and his noted company. Bro. Davis's Society, is to be congratulated. Various newspapers of New York, Buffalo, Pittsburgh, Cleveland, Columbus, Baltimore, Memphis, Denver, Kansas City, St. Paul, Salt Lake City and San Francisco, during her tour complimented her with such terms as "phenomenal for purity, compass and sympathy," "the finest note and word distinctly heard," "a glorious and glorified singer." Not only was she artistically successful, but pecuniarily, Mr. Thomas paying her, we understand, \$200 per week, with all living and traveling expenses, and husband. Mrs. Cole is a mezzo-soprano of great range, sustaining power, feeling and taste, has a large, stylish figure, inspires confidence in her ability, has bright, soulful eyes, is generous to deserving causes, in constant demand, and a credit to her home and her country. J. F. SNIPES.

Buddha Attacked and Defended.

The Rev. Dr. J. P. Newman read a paper on "Buddha" last night before the Nineteenth Century Club, which met at the house of Carlisle Palmer, No. 117 East Twenty-first St. He said in part: "If Buddha believed in a Supreme Being he said nothing about it. He gave to mankind not one original thought. At the bottom of all he said and did was intense selfishness. He was the cowardly desire to escape existence. Buddha assumed that existence and misery are inseparable, and that is the fundamental error. His view of life was a sad one. Confucius is greater than Buddha. He has given perpetual youth to China, which to-day is capable of coping in arms with the most martial nation in Europe and will win."

The Rev. M. K. Schermerhorn said: "No great religious teacher is original. There is not an original sentence to be found in the New Testament. In Buddha we have presented to us a perfect example in all the relationships of life. Christ is not presented to us in some of the more important and trying relationships of life, such as those of a husband and father. The teachings of Buddha produced in India a higher civilization, and wrought more conversions than the teachings of Christ did in thrice that time."

Frederick A. Conkling, Dr. W. A. Hammond and O. H. Berglund also participated in the debate.—N. Y. Tribune.

Dr. J. D. Moore of Boston, Sets a Good Example and Recommends a Worthy Medium.

To the Editor of the Religio-Philosophical Journal:

Will you please send the RELIGIO-PHILOSOPHICAL JOURNAL (with receipt for one year) to Mrs. Mary F. Doyering, 81 White St., East Boston, Mass. She is a good, wholesome-souled, hard working spiritual medium, and an exemplary, intelligent member of the Maverick Street Orthodox Congregational Church. She is a pupil in its Bible class, attends its conference meetings in which she speaks as the spirit gives her utterance, and is listened to with marked attention by pastor, deacons and audience. She is doing excellent missionary work, not only among her own people, but those of other churches in her neighborhood, conveying many from ignorance, superstition and bigotry to the light and knowledge of the truth as manifested in Jesus. She is not only a clairvoyant and test medium but an able lecturer on Spiritualism and temperance. Yours truly, J. D. MOORE.

The Spiritualist Convention.

The proceedings of the Convention of Spiritualists, at Michigan City, mention of which was made in Saturday's paper, was continued through, until this morning. A large number of delegates arrived on the evening trains of Saturday, and the attendance at Mozart Hall that evening was very large. Prof. G. F. Colby delivered the lecture. Yesterday morning the convention reconvened, the meeting being of a general character. A large number availed themselves of the opportunity of giving their views. In the afternoon, at 2:30, Mrs. Woodruff delivered the address. In the evening the hall was filled to its utmost capacity. Mrs. Woodruff and Prof. Colby delivered the lectures. This morning the closing session of the convention was held at Spiritual Hall. Quite a number of the visitors have returned to their homes, and the others will go this evening. The session has been a highly successful one, and very gratifying to our local Spiritualists.—Daily Dispatch.

This is a curious world, and strange it is how few of us get out of it alive.

Letter from Indianapolis, Indiana.

To the Editor of the Religio-Philosophical Journal:

The spiritual cause here has recently been imbued with great vigor. A large number of people have taken hold of every Spiritualist, and each is doing his utmost to promote harmony and the best interest of the cause. "Plymouth Spiritualists Society" is the name adopted by an association of Spiritualists that has recently been organized here, with E. O. Abbott as president, C. T. Jones vice-president, Mrs. E. Smith treasurer, and Corliss Hall secretary. The platform adopted is one that will please every Spiritualist, with Christian antecedents, but those, like myself, who have been evolved from the materialistic school of thought may not fully accept it in detail; it is as follows:

"We believe in one God, the creator of all things, life, light, mind and matter. We believe in Jesus Christ, our elder brother, proving by his death and ascension the immortality of the soul; proving that the soul does not die after the death of the body, but the soul does live and retain its individuality."

"We believe that God governs through divine agencies; that when he created the soul, he gave it an intuitive knowledge of progression and immortal destiny; that there is in every soul an earnest desire to attain the end designed by the Creator; that we do return and co-operate with mortals in their efforts to uphold and purify humanity."

This being the platform of our faith, we are resolved to co-operate with reformers in both Church and State who are seeking to purify and keep holy the sacred bond of human brotherhood. The society has rented (old Plymouth) church for one year, has a seating capacity of about 500; is supplied with three large lecturers, with sixteen gas burners each; it is well heated by steam, and in every other respect it is nicely arranged for a spiritual temple, and we propose to name it, "The Plymouth Spiritual Temple." Don't that name sound a little more "tony" than to say, "spiritual hall"? We have good speaking every Sabbath at 10:30 A. M., and 7:30 P. M. Our meetings are well attended, and a steady growing interest seems to be manifested by both believers and unbelievers. Mrs. Sue B. Fales, an inspirational speaker, formerly of Boston, Mass., is engaged to lecture for the society for the present.

We would like to hear from lecturers and test mediums who desire to make engagements on reasonable terms. We would also like to correspond with every society of Spiritualists in the State, for the purpose of advising with them in regard to the feasibility of calling a convention to adopt a platform and effect a State organization. There are several good and sufficient reasons why such a step should be taken here and in every other State in the Union.

The first week of the coming new year, Jesse Shepard, the noted musical medium, will be with us. He gives his first concert Monday, Jan. 14th. It is expected that he will remain here two or three weeks at least.

We have some very good test mediums, who are making new converts to Spiritualism every day, and among the number may be named Mrs. M. C. Jacobs, 79 North East St. Voices and independent state-writing seems to be her most prominent gifts. Mrs. Jacobs was formerly of Louisville, Ky. Undoubtedly we have no medium in the city that is doing more to spread the glad tidings of immortality than she is by the many wonderful tests investigators are receiving through the instrumentality of her mediumship. Mrs. Annie Metcalen, 261 North Noble Street I understand is a very good medium for Independent state-writing. I have never attended any of her sittings or had a sitting with her, and can only speak from hearsay. Miss Lottie Greenod, 66 South West St., 19 years of age, has quite a local reputation for various phases of mediumship. Mrs. Hankins, 65 Malott Avenue, clairvoyant and trance medium, is without any doubt giving more sittings (to ladies only) than any other medium in the city. So far as I am able to learn, she is giving universal satisfaction and a great many very remarkable tests. Mrs. M. J. Pointer, 180 West Vermont Street, is a clairvoyant and trance medium. She is one of our oldest and most reliable public mediums, and the number of sittings she is giving every day is a sufficient guarantee for the reliability of her mediumship. Mrs. George, 111 Massachusetts Avenue, is another one of our old, tried and tested trance and clairvoyant mediums. She, like all the others, is doing a good work.

In the line of healing mediums we have several that are said to be very good, but I will not generalize their different phases of healing, because I feel I have already written more than you will care to give a place in your valuable columns. Wishing you a happy and prosperous new year, I am yours in the cause of truth, CORTLAND BALL, Indianapolis, Ind.

Give Us Light.

To the Editor of the Religio-Philosophical Journal:

One of the prominent religious weeklies of the City of Boston, has given "Gates Wide Open" by Miss Phelps, a notice in which it says:

"The picture is, after all, a simple, a sublimated, earthly paradise. The arts and even trances are quickly going on in the skies. Beethoven still holds his baton and leads a marvelous symphony concert among the enraptured redeemed."

Well, I am thankful for that! We, poor souls, who have come into our inheritance somewhat later, will have our chance to see and hear this immortal man; and I'm glad, if the arts and trades are still going on, for I paint, myself, and find it impossible to realize my ideal—no periodical may be better there! I'm so glad to feel that in the hereafter, there will be plenty to do! Again says the notice:

"The picture of the Divine Master is indescribably touching, but the divine is still singularly veiled in the human, and He is, although enthroned, still the Son of Man rather than the crowned King of kings."

Continued from First Page.

GIVING.

Dr. Taylor has an article on "Giving," in the *Independent*, which is part of a paper read before the American Missionary Association in Brooklyn, and is editorially commended. The writer takes a new view of giving to the church. He says:

"Thus the making of contributions for benevolence, in every form of it in which the Church is engaged, is as really a communion service as is the observance of the Lord's Supper. The same word is used in reference to both; and both alike are manifestations of the oneness of all the people of Christ in their common Lord. If this were more generally understood and felt by us, I am sure that we should all have greater enjoyment in that part of the service on which so many look with disfavor, the making of a contribution."

Then he goes on to state that the Testament speaks of giving as a "privilege," which ought to be gladly exercised. Certainly this will prove a refreshing doctrine, and will be echoed by the ill-paid profession from numberless pulpits. Something ought to be done if a ministry is to be maintained, and church enterprises carried forward, to relieve the drag and dead weight. The salary is raised by subscriptions of members and thoroughly working the "hangers-on," the "goats," and every one from whom a dollar can be coaxed, importuned or wheedled. This is supplemented by "dime societies," donations, fairs, etc., by which the salary often contemptibly small, is at last paid. How wretched a man of independent feeling must be when he contemplates his position as minister over a congregation paying him in such a grudging manner, and supporting him, as a sort of "cross" or sin tax, grievous to bear, but necessary!

A pleasing view to the ministry, but we opine that it will be some time yet before the congregation will regard the circulation of the deacon's hat with the same favor they do the savior with bread and wine!

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

Believing that some of your readers would be pleased to read an account of some of my varied experiences as an investigator of spirit phenomena, I will ask space in the *JOURNAL* for the relation of one or two. For a number of years Mrs. M. F. Delany of Lakewood, N. J., has spent a portion of her winters in this city, and during her visits, she has given séances of a semi-private character. I have attended many of them, and propose to relate my experience at one particular day-light sitting, as all elements of deception either conscious or unconscious, on the part of the witness or the medium, were absent.

In the room at her father's residence where her circles are usually held, there is a large and unusually heavy mahogany extension table, which must be ten or twelve feet long when the leaves are in place. Around this table the circles are usually formed. Almost immediately on Mrs. Delany taking her seat, the manifestations commenced. Each one of the ordinarily attendant spirits announce his or her presence, by peculiar and distinct raps or signals. These are so marked as to be at once recognized by habitual attendants. For instance, Gen. Custer's signal is a loud booming concussion, representing the firing of cannons, followed or accompanied by a fusillade of lighter raps imitating the rattle of small arms. It purports to represent the last battle in which Custer lost his life. Another peculiar signal is that of Capt. Greathouse who, during life, was in command of steamboats on the Ohio and Mississippi rivers. It is a good imitation of the rattle and shiver of a high pressure steamer under way. This gentleman was a warm friend of Mrs. D's father. A Mr. Haslam's signal imitates the laboring of a vessel in a storm, with the signals of distress, etc. He was lost at sea. These will serve as illustrations.

The incidents which I will now relate were the most grand and most convincing physical manifestations of spirit presence that I have ever witnessed, and I have seen many during thirty years of investigation. At a private day-light sitting (nobody being present but Mrs. Delany and myself, until I called for witnesses of the extraordinary manifestations), the following events transpired: Mrs. D. took her seat at the side of the table nearest the window, and I on the opposite side. Powerful raps were at once heard—so powerful that I would not like to be required to make sounds so loud with my closed fist, unless I wished to bruise it. These were in response to questions asked both orally and mentally—all answers being correct as I now recollect. After a while the table made a move right against my person. I moved backward and the table continued to follow me. Mrs. D. keeping her place in the spot originally taken by her. After the table had moved from the medium three or four feet, I called out to Dr. and Mrs. Howard (the parents of the medium) to come in and witness with me what was taking place. I continued to ask questions and to receive replies by raps, the table continuing to move toward me until it had forced me against the wall at the far end of the room, which could not have been less than six feet from where the medium was sitting.

Your readers will understand that we read the raps somewhat in the manner that a telegraph operator reads the clicking of his instrument—the letters of each word being indicated by the number of continuous raps. I believe that the manifestations during the light séance, given through the mediumship of Mrs. Delany, are equal to anything in the way of spirit phenomena that I have ever seen. To my mind they are more convincing than anything else I have ever heard of or seen, for the reason that they afford the skeptics no shadow of a chance for quibble or question.

For my part, I do wish that all Spiritualists would be more particular about calling things the result of spirit power when it may be possible for any one to simulate the phenomena witnessed by them.

I will now relate another experience with another medium on Wednesday, the 14th of November, 1883, in the evening. I attended a circle of invitation (which was composed of some twelve persons, not including the medium and her husband), which I will try to describe. It will not be in the order that it occurred for that I could not be certain about it; but it shall be nothing but the truth, which I believe all Spiritualists are seeking for. Quite a large circle was formed, with the medium and husband at one end, a gentleman of my acquaintance on her left, myself not far from her at that time. We all joined hands, one of mine resting on the table and the other not. The light was put out, but before doing so a number of pieces of paper, together with a lead pencil, were placed on the table near the medium. Slipping was then called for, and after a short time a light. Then it was found that a num-

ber of communications were written for persons in the circle, I being one so favored. This stated:

"We are both here, and are pleased that you came.—Mc." I forgot to mention that just before the circle formed, the lady said there was something on her arm again, and pushing back her sleeve, she stated that she could see, "Mc." This I did not rise to look at. At another time the medium said, "I see a lady near you who says she was burned to death, who appears to be very much scared, as if by smallpox or burning, and the name, as I get it, is 'McCauley' or 'McAuley,' or something like it; she says, 'Have a smoke, Thomas!'" The séance finished by flowers and foliage being given in the dark to quite a number of persons. I had the pleasure of feeling one strike against my body, lodging in my lap. When the gas was lighted the medium's head was pretty well covered with flowers, and there was on the table or floor a small turtle, all of which, by the remarks made by the persons comprising the circle, were supposed to be given by the spirits for our benefit.

I have given what occurred at this séance—not to say that there was anything wrong about it, but I do not see where there was anything that was out of the power of the medium in her normal state to do, provided she and her husband were in accord. I do protest against manifestations under such conditions, being pronounced as the work of the spirits.

The account of the lady that was seen near me, was published in the *RELIGIO-PHILOSOPHICAL JOURNAL* on August 4th, 1883, in my narrative of a sitting I had with J. V. Mansfield, with the lady's name, business, etc.; so that all that I received at the circle could have been done by any two persons wishing to make me believe that what I received was the work of spirits.

THOMAS S. TICE.

Brooklyn, N. Y., Dec. 1, 1883.

The Napoleon Myth in the Year 3000.

Under this title Senor Sequerra has published in the *Commercio Portuguez* a philosophical *jeu d'esprit*, written throughout in the doctrinaire style of Continental scholars. It is a delicious piece of fooling, in the shape of a grave lecture, and we propose to give our readers an abstract of it. The aim of the lecturer is to prove that Napoleon I. never existed, and that his supposed career is only a sun-myth.

"According to tradition," says the Professor of the year 3000, "the hero Napoleon Bonaparte was born on an island of the Mediterranean, as son of a certain Letitia. It is recorded that he had three sisters and four brothers of whom three became kings; as well as two wives, one of whom bore him a son. He ended a great revolution; had sixteen marshals, of whom four were not active; he triumphed in the South; he was vanquished in the North; and he vanished amid the western seas after a twelve years' reign begun in the East." The Professor then goes on to point out how all this applies to the sun. With regard to the name, Napoleon is obviously a mutilation of Apollo, the sun-god, or rather the purer Greek form; for the Greeks really call the sun poetically "Apollon," or "Apollo"—that is to say, exterminator. From all that tradition tells us, Napoleon is said to have been a great exterminator. The initial letter N is doubtless the abbreviated form of Ne (real), the Greek affirmative, which pointed out that it was the true Apollo that was in question. The second name, Bonaparte, means "good part," and therefore presupposes a second, bad part. It is clear that by this was meant day and night. An ancient poet already says, speaking of the night, "Abi in malam partem." The sun, which represents the day, is therefore rightly designated as Bonaparte. Napoleon was born on a Mediterranean island; so was Apollo, at Delos, which stands in the same relation to Greece that Corsica stands to France. The Gallicizing of the Apollo myth is thus unmistakable. Paganism relates that the god Apollo was held in high regard in Egypt; of Napoleon, too, it is averred that the Egyptians greatly revered and feared him. All this sufficiently proves that Napoleon and Apollo were one and the same mythological figure. But let us go further. Napoleon's mother was named Letitia—that is Joy; a poetical appellation for Aurora. And does not the dawn give to the world the sun? Besides, let us remember that Apollo's mother was called Leto (in Latin *Latona*); from which form, in the nineteenth century, Letitia was evolved, probably as a substantive of the verb *lato*, which means "to rejoice."

When the legend maintains that the son of Letitia had three sisters, unquestionably the three Graces are intended, who, with their friends, the Muses, were Apollo's inseparable companions. As to Napoleon's four brothers, in them we discern the four seasons. Thus, three of the brothers are said to have been kings. These are the spring, which reigns over the flowers; the summer, which reigns over the seeds; and the autumn, which reigns over the fruits. And as these three seasons owe all their power to the sun, they were made into brothers. The fourth brother does not reign; he, of course, is winter. This clearly appears when we remember that this fourth brother was said to be Prince of Canino, after Napoleon's fall. Canino is derived from the word can, which means "white hairs." Now the snowy woods were called poetically "canis albus," as the following verse proves: "Cum gelidus crescit canis in montibus humor." Therefore this fourth brother is merely the personified winter, which comes to prominence when the three fairer seasons are driven away by the rude winds of the North. Thus we may find an easy interpretation of the words of the myth: "At the invasion of France by the rude sons of the North, the country was covered with a white banner and Napoleon disappeared." This "white banner" is, of course, the winter snow.

By the wives of Napoleon the earth and moon must be understood. Plutarch calls the moon the consort of the sun, and the old Egyptians gave him the earth as spouse. The sun had no issue with the moon, but conceived with the earth. Horus, the son of Isis and Osiris. The latter represents the field-fruits; and we therefore find that the son of Napoleon was born on the 20th of March, the spring equinox; for in the spring the field-fruits attain their greatest development. Further, it is averred that Napoleon made an end to the Hydra or Revolution. This hydra, or snake, is the serpent Python, whose destruction is the first heroic deed of Apollo. The second word, revolution, comes from the Latin *revolutus*, and indicates that the snake was curled round itself, as is indeed actually to be seen in all antique representations of the Python. Again, it is said that the great warrior had at the head of his army twelve marshals, and four others were at his disposal. It is easily perceived that these twelve marshals only represented the twelve signs of the zodiac, which, under the command of the sun each lead a division of the innumerable star-

ry host. The four marshals on the retired list, on the other hand, indicate the four quarters of the globe; which are thus excellently characterized as immovable amid the general movement. All these marshals are merely symbolical beings. When the legend relates that Napoleon gloriously marched through the lands of the South, to penetrate into the North and there lose his strength, this again must be read as one of the peculiarities of the sun, excellently indicated. The sun is all-powerful in the South; in the North he is weak. Out of this was evolved in the nineteenth century the fable of the campaign of Moscow.

If another proof were needed that in the Napoleon myth there is only question of the sun's course, it would be found in these words: "Napoleon reigned twelve years; his empire began in the East and ended in the West." It needs no reference to the fact that the sun rises in the East and, after an empire of twelve hours, disappears in the West. The Professor closes his address with these words: "If we, then, resume our considerations regarding the hero's name, his descent, his family, his marshals, his deeds, etc., we shall see that they evince with irrefutable certainty that Napoleon Bonaparte concerning whom so much has been written never existed. The error into which all scholars fell sprang from the circumstance that they did not understand allegorical mythology, and took it for real history.—*St. James's Gazette*.

For the Religio-Philosophical Journal.
Herbert Spencer.

Herbert Spencer is a great philosopher. He has been justly assigned to a place at the head of the boldest and most original of modern thinkers, and has certainly few peers as an ideal writer. He attacks revelation with a liberal pen, and assails the Christian religion with the doctrine of a natural evolution, and carefully shows how, step by step, religions grow and spread and change. Finding that man was and is a religious being, he is philosopher enough to look for the cause of man's reverence and the reason for his ideas of a God. Mr. Spencer commences with man when he was the ignorant dweller of the cave and the tent, and traces the regular and successive steps of his religion from a savage to the refined notions of heaven and hell as held by a citizen of the most cultured nation of to-day. This is the natural process. "First the blade, then the stock, then the ripened ear." Mr. Spencer's God grows as man grows; the religion he finds "among men" is refined and brightened by the rays of intellectual light which illuminates hitherto darkened regions of man's mental nature.

We like the idea of man's development, and that we go on and on, upward and toward the unknown, enjoying as we develop, and wondering as the organ of surprise increases.

Mr. Spencer finds the poor savage, unable to appreciate the great march of civilization. This is not strange. The spirit is "made manifest in the flesh" in proportion to the physical condition of the body or its material development. In other words, the finer the quality of material in the body, the more exquisite the mental or spiritual manifestations. This is a law no modern mental philosopher who believes that the mind operates through matter, will for one moment think of denying. The savage is physically unlike the educated Caucasian, and his mental and spiritual ideas are in keeping with his bodily appearance. The object in writing this article was to show how Mr. S. has traced the religious idea back to the first Great Cause, rather than to make an essay on the man or to review his works. I have read his books, hoping to find a path radiant with the light of an easy philosophy for all of man's anxieties and feverish hope, but after going through hundreds of his wordy battalions and regiments of his closely massed thought—true in logic and mastery in construction; I am met with this paragraph, closing his article in the January number of the *Popular Science Monthly*:

"But amid the mysteries which become the more mysterious the more they are studied about, there will remain the one absolute certainty, that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

This is the conclusion of the most profound writer of the most enlightened school of modern Agnosticism. "In the presence of an Infinite and Eternal Energy" is just what the Spiritualists believe. "From which all things proceed" must be a death knell to the Atheist who has made his habitation on the rock which he had supposed Mr. Spencer had so eternally planted. He admits that the inquiry is shoved back but a few links, to the "Infinite Eternal Energy."

12 State St., Chicago.

Another Slate Writing Medium in California.

The readers of the *Mercury* have doubtless noticed in these columns, where it has appeared for nearly a year past, a modestly worded advertisement, announcing that Mrs. Clara L. Reid, at her rooms on First Street, over Stock's store, would hold séances for independent slate writing "for ladies only," etc. There are many people who have but little idea of what independent slate writing means; and there are many others who think they know, and who pronounce it a humbug and fraud. That is no fraud, so far as the writing is concerned, hundreds of people in San José can bear witness with as much confidence and certainty as they can testify to any other demonstrated fact in nature.

The manner of this phenomenal writing is as follows: Mrs. Reid, who is an unassuming, modest little woman of about twenty-four years of age, will take two slates, clean them thoroughly with a damp napkin; and place them together, with a bit of pencil the size of half a grain of wheat between, and then sitting face to face with the investigator, each will hold the slates. Usually in a few minutes, sometimes immediately, the pencil will be heard to move, and writing rapidly, will soon fill one side of one of the slates, and sometimes both the inner sides, invariably signing the name of some deceased person, generally of some relative or friend, and often conveying wonderful tests of identity. Sometimes the writing will be in answer to questions, oral or written. If the latter, it is customary to write the question upon a small slip of paper, fold it carefully so as to conceal the writing and place it on the slate. It frequently occurs that several short communications will appear upon the slates, with different names attached, and in different handwriting. Sometimes, but not always, the writing is a *fac simile* of the hand-writing of the alleged writer when living. The communications usually represent the intelligence and culture of the persons from whose spirits they claim to come. They are written in different languages, while the medium can speak or write no language but the English.

Some investigators take their own slates, thus placing collusion beyond question. "One lady, a German-American, (Mrs. H—), whose honesty or respectability no one will question, visits Mrs. Reid frequently, invariably taking her own slates, and never fails of receiving long communications thereon, purporting to come, generally, from deceased children—sometimes from other relatives. She finds it no longer necessary for Mrs. Reid to even touch the slates. While sitting in her presence, and occasionally when she is engaged in an adjoining room, the communications are written in a manner described—sometimes in German, but generally in English, with which language she is thoroughly familiar. She is unable yet to obtain the influence, or power, or whatever it is, is able to move the pencil and produce tiny taps therewith. Another lady, well known, and of the highest respectability, (Mrs. A—), also visits Mrs. Reid frequently, taking her own slates, upon which she never fails to obtain the mysterious writing. The writer has tested the matter scores of times, and under conditions to render collusion absolutely impossible. He has had answers to oral questions written instantaneously, without the slates passing out of his own hands, and in a hand-writing the perfect resemblance of that which it purported to be.

At stated times Mrs. Reid gives public séances to such numbers as can be conveniently seated in her room, when, as often occurs, all will receive messages upon the slates. The messages are full of affectionate cheer, wholesome advice, and thoughtful remembrance.—*San Jose (Cal.) Mercury*.

THE MONARCH LIGHTNING SAWING MACHINE.

On our 26th page appears the advertisement of the New Improved Monarch Lightning Sawing Machine manufactured by the Monarch Mfg. Co., 163 Randolph St., Chicago. The result of long experience in the manufacture of implements for cutting up wood is the superior and valuable machine which is advertised in our paper.

Such of our readers who live in a timbered district, and who need such a machine, should send for their large illustrated free catalogue. This company is the largest and most successful corporation in this city engaged in manufacturing one man power drag saws. The Monarch Lightning Sawing Machine has been sold all over the Western States, and always gives satisfaction. It is a first-class firm, thoroughly reliable, and their machines of superior excellence.—*Farm, Field & Fireside*, Chicago, January, 1884. See their advertisement on another page of this issue.

EXAMINATIONS

Mrs. C. M. Morrison's

MEDICAL HAND AS FORMERLY.
FOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for unguaranteed remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. H. B. WILLIAMS, M.D.

McSHANE BELL FOUNDRY
Manufactures those celebrated Bells and Chimes for Churches, Town Clocks, &c., &c. Prices and catalogues sent free. Address H. McShane & Co., Baltimore, Md.

SAMARITAN NERVE
NEVER FAILS
THE GREAT NERVE CONQUEROR
A SPECIFIC FOR Epilepsy, Spasms, Convulsions, Falling Sickness, S. Vitus Dance, Alcoholism, Opium Eating, Scrofula, Kings Evil, Ugly Blood Diseases, Dyspepsia, Nervousness, Sick Headache, Rheumatism, Nervous Weakness, Brain Worry, Blood Sore, Biliousness, Constipation, Nervous Prostration, Kidney Troubles and Irregularities. \$1.50.
Sample Testimonials.
"Samaritan Nerve is doing wonders."
Dr. J. O. McLeod, Alexander City, Ala.
"I feel it my duty to recommend it."
Dr. R. F. Laughlin, Clyde, Kansas
"I feared where physicians failed."
Rev. A. A. Edie, Beaver, Pa.
Correspondence freely answered. "The Dr. S. A. Richmond Med. Co., St. Joseph, Mo. For testimonials and circulars send stamp. (C) As Druggists, C. S. Crittenton, Agent, N. Y.

A S. M. WINDING WATCH
to every
to the
FIRESIDE
FREE
Subscriber
PEOPLE'S
JOURNAL



This old-established paper, the PEOPLE'S FIRESTONE JOURNAL, of New York, contains things by halves. The "Herald," "Times," "World," and other New York papers are collecting their prices, and waiting for opportunity, while the PEOPLE'S FIRESTONE JOURNAL, in its issue, is written by thousands, by treating every new subscriber to a handsome

NEW STEM-WINDING WATCH.
Fifty, unguaranteed publishers attempt to follow our liberality, but give nothing worth anything by halves. The watch we describe, is a Genuine Swiss Movement, Stem-Winding Watch, Silver Nickel Case, rock crystal lens and of the best material, and warranted to keep good time. Imported direct (by a number of orders) from Switzerland, "the paradise of watch-makers," who are known the world over for their excellent work. We will send one of the above-described watches FREE, on receipt of \$1.00, to pay for the PEOPLE'S FIRESTONE JOURNAL one year, and help pay packing, postage, and this handsome Gold-Chain and Charm (either for lady or gent). In order to further insure confidence, if desired we will send you a sample watch C. O. D. on receipt of no cents, balance collected when watch is received. If you send the full amount with order, we will send the watch and chain, prepaid, by mail. Still better, if you get it new subscribers, at \$1.00 each, every one of whom gets the above-described time-watching watch, we will give you a

HANDSOME GOLD WATCH
(either for gent or lady) for every new subscriber, and if necessary we are willing to pay \$1.00 to do it, feeling sure that those who subscribe for the FIRESTONE JOURNAL will always want it. You must cut this advertisement out and send it to us as a voucher that you are entitled to the watch. We are obliged to do this, to guard against dealers ordering in large quantities. We are making the PEOPLE'S FIRESTONE JOURNAL MAXIMUM PRICE for the year. We have secured many new features and beautiful illustrations by the best artists of the day. We will send you a sample watch and chain, prepaid, by mail. Still better, if you get it new subscribers, at \$1.00 each, every one of whom gets the above-described time-watching watch, we will give you a

FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAN?
ORGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME

The author, Heinrich Theodor, M. D., is a German scholar, he presents many thoughts in reference to the subjects treated that are worth of careful consideration. Dr. Theodor's name is well known. Price, 20 cents; postage free.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For any disability; also to
Hire: Send stamps for
New Laws, Col. L. HING-
HAM, Attorney, Washington, D. C.

KNABE
PIANOFORTES.
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 113 Fifth Avenue, N. Y.

CATARH From Major Downs.
Suffering N. Y.: I was suffering severely with Catarrh. My's Cream Balm was suggested. Within an hour from the first application I felt relieved. Was entirely cured in a few days.—W. A. Downs.

Ely's Cream Balm
When applied by the finger into the nostril, will be absorbed, effectually cleansing the head of catarrhal virus, causing a healthy secretion. It allays inflammation, protects the membrane of the nasal passages from additional colds, completely heals the sores and restores taste and smell. A few applications relieve. A doctor's treatment will positively cure. Agreeable to use. Send for circular. Price 50 cents by mail or at druggists. ELY MED. DRUG CO., OREGON, N. Y.

GEO. W. PECK'S WORKS.
GEO. W. PECK'S PUNNY. By Geo. W. Peck, editor of "Peck's Pun." Milwaukee. 12mo, cloth, gold and black. Price.....\$0
Paper covers.....\$0

We might go on indefinitely giving expressions of great men who have read the book, but life is too short. Read it, and if you have got a soul, and most persons who travel on railroads have, more or less of your heart will expand, and you will feel like giving to the poor, ministering to the distressed and your face will lose the corrugations that time has planted there, and you will feel younger and more active. Peck's PUNNY, illustrated by Hopkins. Postpaid.....\$7
THE GROCERMAN AND PECK'S BAD BOY, illustrated by Brambold.....\$7
Peck's BAD BOY AND HIS PA, illustrated by Brambold.....\$7
"Peck's Bad Boy" has had the most phenomenal sale of any book ever issued in America having reached a sale of over 250,000 copies within 6 months of its publication. Our 16 Page Catalogue of books sent free to any address.

THE CHICAGO BOOK CO.,
88 Randolph St., Chicago, Ill.

CARD PHOTOGRAPHS

OF

EPES SARGENT,

The renowned Author and Lect. Price, postpaid, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

VIEWS OF OUR HEAVENLY HOME.

A SEQUEL TO
A STELLAR KEY TO THE SUMMER-LAND.
By ANDREW JACKSON DAVIS.

In cloth binding, 75 cents; postage 6 cents; in paper cover, 50 cents; postage 5 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

INGERSOLL'S INTERVIEWS

ON

TALMAGE.

By ROBERT G. INGERSOLL.
This is the well known Author's latest work, being six interviews with him on six subjects by the Rev. T. D. Witt Talmage, D. D., to which is added a Talmagean Catechism. Price, cloth bound, \$2.00; postage 15 cents; paper, \$1.00; postage 8 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE IMAGE BREAKER.

A SERIES OF TRACTS BY JOHN E. REMSBURO.
The following are now ready:

- No. 1. The Decline of Faith.
- No. 2. Protestantism Under the Microscope.
- No. 3. Washington an Unbeliever.
- No. 4. Jefferson an Unbeliever.
- No. 5. Calvin and Wesley.
- No. 6. The Christian Sabbath.

Price, single copies, 5 cents; per dozen, 40 cents; per hundred, \$2.50; per thousand, \$20.00. Sent by mail, postpaid.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

HOME CIRCLES.

How to Investigate Spiritualism

SUGGESTIONS AND RULES.

TOGETHER WITH
Information for Investigators, Spiritualists and Skeptics,
AND AN
OFFER TO EXPOSERS AND CONJURERS OF
\$1,000.

CONTENTS.—Home Circles, Suggestions and Rules. By Oliver B. Robinson. Cultivation of Mediumship. By Hudson Tuttle. Physical Phenomena. Hints to Investigators and Mediums. Prepared by representative Investigators and Mediums. Conjurers on Psychic Phenomena and Legendry Mediums. \$1.00 offer to "Exposers and Conjurers by the Editors of the Religio-Philosophical Journal. What Do Spiritualists Believe? The Other World—A Poem by H. H. Stone. To Whom It May Concern.
A forty-page Pamphlet with cover printed in two colors and illuminated with a lithograph of Stevens J. Jones, founder of the Religio-Philosophical Journal. Price 10 cents, 3 copies for 25 cents, postage free.
Just the book which thousands need!
Just the book for Spiritualists.
Just the book to place in the hands of the investigator before he begins.
Just the book to scatter broadcast as a missionary document.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Third Edition—Revised, Enlarged, Profusely Illustrated
Red Edges and Elegantly Bound.

STARTLING FACTS

IN

Modern Spiritualism.

BEING A GRAPHIC ACCOUNT OF
Witches, Wizards, and Witchcraft; Table
Tipping, Spirit Rapping, Spirit Speaking,
Spirit Telegraphing; and SPIR
IT MATERIALIZATIONS OF
Spirit Hands, Spirit Heads,
Spirit Faces,
Spirit Forms,
Spirit Flowers, and every
other Spirit Phenomenon that
has Occurred in Europe and America
Since the Advent of Modern Spiritualism.
March 31, 1848, to the Present Time.

By
N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 500 pages; is printed on fine, colored paper and bound in extra heavy cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says:

"With these avowals of its teaching, the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what benefits of us after it. Those who have tasted death, our spirits render answer this great problem in this book of 600 pages."

Price \$2.25. Postage Free.

Mailed in a fine box so as to reach the buyer in perfect order.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

RELIGIO PHILOSOPHICAL JOURNAL

LO Draper
THE ARTS AND SCIENCES, LITERATURE
DEVOTED TO
SPIRITUAL PHILOSOPHY
ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV.

CHICAGO, JANUARY 19, 1884.

No. 21

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.**—Spirit Visitors in San Francisco.—A Letter from the Author of "Startling Facts," Giving an Account of his Experiences with Mrs. Reynolds, the Materializing Medium. The Culture of Man.
- SECOND PAGE.**—Inspiration. Joe Smith's Theology. Further Particulars Concerning Prof. Denton and the New Guinea Expedition. Free Thinkers at Salamanca. Miscellaneous Advertisements.
- THIRD PAGE.**—Woman and the Household. Letter from Sydney, New South Wales. Book Reviews. Magazines for January not before mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.**—Special Notices. Notice to Subscribers. Spirit Manifestations. The Home Circle. The Radical Review. "Knap Thunder Sen—Death of the Head of the Brahmo Samaj." A Bad One. A Young Lady who has two Distinct States of Being. Organization—A Voice from Australia. The "Professors" Endorse the "Doctor" and Form a Syndicate.
- FIFTH PAGE.**—General Notes: Meetings at Lester's Academy. The Philosophical Society. Miscellaneous Advertisements.
- SIXTH PAGE.**—Baby is Dying. Prof. William Denio. Drinking to the Gods. The American Academy. No Future Punishment. Is There a Future Punishment? Letter from Villa Ridge, Illinois. Letter from Mexico. Prof. Swinga's "Inferences from the Being of God."
- SEVENTH PAGE.**—Mount of the Holy Cross. Miscellaneous Advertisements.
- EIGHTH PAGE.**—Open Letter to Hon. Joel Tiffany. The Views of Hon. Joel Tiffany. Common Sense in Spiritualism. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.

Spirit Visitors in San Francisco.

A Letter from the Author of "Startling Facts," Giving an Account of his Experiences with Mrs. Reynolds, the Materializing Medium.

Last July I visited San Francisco. While there I had three materializing sances with Elsie Criddle-Reynolds. The reports I had of this woman made me cautious how I accepted her "glitter for gold." I met her in the first sance at the private house of the Rev. Dr. Morrison. This gentleman is held in high repute in San Francisco. Like many others, he is investigating spirit phenomena. "If our friends in the Spirit-world can visit and talk with us," he said, "I want to know it." Hence he engaged Mrs. Reynolds to hold a materializing sance at his family residence. He invited me to be present and I attended.

At the time and place designated for holding the sance I found about twenty ladies and gentlemen assembled. Some were members of Dr. Morrison's congregation. Several were Spiritualists and others were of the faith of Ingersoll. The back parlor, used ordinarily as a private study and library by Dr. Morrison, was improvised into a cabinet for materializing spirit forms. The doorway between the front and back parlor was draped with dark curtains.

In front of this curtain, sat Mrs. Reynolds talking freely with all. In my conversation with her, I had a good chance to examine the features of her face. When I look at a face closely, I do not easily forget it; I seem to photograph all its details upon my memory for all time. I have her now in my "mind's eye" just as she appeared that night, and could, had I the talent of transcription, put her image faithfully on canvas.

Inside the curtain was placed a lounge. This I saw before the sance began. The company sang hymns and songs for a few minutes, after which Mrs. Reynolds became entranced and rose from her chair. She turned her face to the curtain and put it aside gently with both hands, revealing the empty lounge as already stated. She entered the dark chamber, but before the curtain closed or she had time to recline, *primo!* almost "in the twinkling of an eye," a female head appeared at the middle of the curtain and in a scarcely audible voice, said: "Lower the light." I thought at first it was Mrs. Reynolds who spoke, but in a few seconds the spirit of a young woman came out of the back room into the front parlor with the same face we had seen, and a form clad in flowing folds of white illusion.

Mrs. Reynolds has been charged with giving materializing shows, of conveying into her cabinet in a tin horn, masks, dresses, jewelry, wigs and other paraphernalia. But this dress was not crinkled, as if it had been just taken from a tin-horn grip-sack; it looked more as if fresh from a laundry. As the curtains opened to allow the spirit to come out into the front parlor, the form of a woman, in a dress similar to the one Mrs. Reynolds wore when she went behind the scenes, could be plainly seen lying on the lounge. I know how easily appearances deceive us, and that this womanly form, which we could see only for a second or two, might have been a stuffed dummy or a sick monkey, but the *tout ensemble* looked very much like Mrs. Reynolds and I think it was she.

The spirit woman came into the room with a light step and radiant face. She talked first to one and then another, until almost

every one present had been spoken to. When she spoke to me, she called me by name and extended her hand, which I firmly grasped. It was cold, clammy and pulseless, yet firm. I looked at her face closely and it was not Mrs. Reynolds. If it had been I could have recognized it and would have done so in a becoming manner. I don't think there was a person in the room who believed this young woman was Mrs. Reynolds.

The conversation between her and myself was mostly about my book on Spiritualism, and the esteem put upon it in the Spirit-world. One remark she made caught my attention in a bewildering sense. It was in effect this: "I must now go! I cannot hold the medium any longer!"

What did she mean by "holding the medium?" Are we not to know? Can we not understand the rationale?

"Much we discover, but allow more remains concealed than we can show."

It is worthy of notice while this young woman (Mrs. Reynolds is 45 years old) was speaking in the front room, a gruff masculine voice and the immature accents of a child were colloquially engaged in the back room.

As she could not "hold the medium any longer," she retired into the back room again, and as she did so, another young woman not so tall nor so fleshy, with her hair differently and more elaborately arranged, came out with a tin horn in her hand. This she swung as a "dude" swings a "la-de-da" walking cane. It was at least three feet long and the big end not less than four inches in diameter. Every time she swung the horn to a horizontal position and held it for a few seconds, a vigorous voice would speak from it, distinctly, intelligently and with good judgment to those near it. I have heard voices similar to this in a horn, in a dark circle, but never before in a light one. This young woman (spirit) was not the same that came out first and I am very positive that neither of them was Mrs. Reynolds.

As a medium, Mrs. Reynolds has been broadly charged and convicted of trickery in her materializing sances. This I knew when I went to Dr. Morrison's house and was therefore not entirely unprepared to detect deception, but after a close scrutiny of all the surroundings, I am free to confess I could discover nothing that did not seem to be open and fair, or anything upon which to hang a suspicion of fraud in the manifestation. If it was a show to gull the credulous I could not then see, nor can I yet comprehend how these manifestations could be other than genuine, unless she had confederates concealed in Dr. Morrison's library, which is an assumption entirely too vagarious to soberly entertain.

During my three sittings with Mrs. Reynolds I saw fifteen spirit forms, differing in age and size from that of a child to a centenarian. I did not only see them in a material form, but in good light sink to the floor, where they faded away, leaving only blanks in their places.

Dr. G. B. Crane, of St. Helena, California, recently wrote me as follows:

"Two juries here decided the death of a young man, suicide! A friend accepting the verdict was told afterward in San Francisco by a medium that 'Mongolians murdered me, E. B.' That same day, 60 miles away two Chinamen were arrested on suspicion of having committed the murder. A week later at Mrs. Reynolds's sance, 'E. B.' who used to be in my employ materialized, and showed himself as plain as I ever saw him. He talked with difficulty, but I understood. He wanted me to tell his father that one Chinaman was less criminal than the other, and he told which."

"A week later with the same medium in a bright light, he appeared again as natural as I ever saw him, but could not or would not answer me a single question. A girl who used to go to school with him in St. Helena, stepped to my side, when he instantly called her by name and spoke of her sister."

"Now why could he talk with her and not with me? (Because you magnetically stifled him! N. B. W.) Mr. Crane continues: 'My wife appeared to me as natural as in the best days of her earth life. Same night, while pondering on these wonderful manifestations a woman dressed in common costume came out of the cabinet room and took my hand and led me to the apparently sleeping medium. As she placed my hand and her own on Mrs. Reynolds's forehead she instantly vanished! Yes, as suddenly as light disappears on turning off gas. The curtain was turned aside letting light enough into the cabinet to make every object discernible all the time.'

I mention this experience of Mr. Crane's as corroborative of a similar one that occurred to Mr. D. H. Haskell, who attended my sance with Mrs. Reynolds. He was called to the centre of the room by a spirit who placed her left hand on his right shoulder, and he, his right hand on her left shoulder, grasping it firmly as he alleges. In this position they approached Mrs. Reynolds who was reclining on the lounge, just inside the curtain; both he and the spirit then, at the same instant touched Mrs. Reynolds's face with their disengaged hands, when quick as a flash or a passing thought, the spirit vanished! leaving his hand empty."

A preacher told me that that must have been a delusion, for said he, where did the flesh and bones go to! I replied by asking him where the blood and bones of the "Son of Man" went when he vanished? It was enough.

I have no personal interest in Mrs. Reynolds, and I do not hold myself responsible for

what she may do as a medium or otherwise but I can not help believing that she dealt fairly with me and my friends and that she is at present, in my mind, the best materializing medium I have met anywhere.

Let us be just to others as we would have all men to be just to us. N. B. WOLFE.

Cincinnati, Ohio.

For the Religio-Philosophical Journal. The Culture of Man.

The wonderful tree Yggdrasil sent its mighty branches upward to the highest heavens, while its roots penetrated to the lowest hells. But this old Norse legend did not exaggerate the greatness of the task which the modern educator has before him, if he would devise a system of human culture so broad and high and deep that it will meet all the demands of modern life. We need vastly more than the partial and one-sided remedies implied in "Moral Education" or "Technical Schools" or "Quincy Experiments." These have only touched parts of the question. We can find its solution only in the nature of man himself. He is the subject we are to work upon. A system of Integral Education must be based upon a scientific knowledge of man's mental and physical constitution.

The life of man is three-fold: it is Intellectual, Social and Industrial. A true education must therefore include the head, the heart and the hand. It must be a system of Instruction, of Culture, and of Training. That is, it must impart knowledge by natural and attractive methods, it must cultivate all of the mental faculties in a systematic manner, and it must give a physical training which shall fit the pupil to fill a productive place in the living work of society.

NATURAL METHODS.—The old Greek geometer told the king that there was no royal road to geometry. One might think from our modern methods of teaching that our instructors had taken a sort of grim delight in rendering all the paths of knowledge especially unroyal and disagreeable. They have been teaching the knowledge which is in books as though it were something essentially different from that which exists in real things. The black, dead letters of a book have no vitality. They do not reach the child's feelings, the quick centre of all his intellectual activity. The intellect, the feelings, and the will are linked together by responsive laws of mental action. We must use them all in connection. As the gymnast increases their lifting power by harnesses which distribute the pressure on many parts of the body, so we must take the excessive pressure from the intellect of the school-child, and let more of it bear on his feelings and his will. We must realize that it is just as natural for the child to acquire knowledge as it is to breathe. If we conform our methods to the natural laws, then education will become a vital growth, and not an artificial process. The Object-lesson method and the Kindergarten have developed a little of this better way. But these were not planned so as to be adapted to the older children, and what is a far greater and more fatal defect of these plans is that they were not arranged in such a way that their use would secure the systematic culture of all the mental faculties. Thus they missed the most central and vital part of education.

We must speak to all the senses of the child. These are the doors through which all his materials of knowledge must come. To him, this world is a concrete world. It is made up of things. It is in this world of objects that the keen senses and active imagination of the child take perpetual delight. It is to bring this objective world within the school-room, that we invent the color balls and blocks, the tablets and weaving slats, the paints, patterns and leaves, for the younger pupils. It is for this that we organize the industrial plays and training shops for the older hands and brains.

SYSTEMATIC CULTURE.—This is the very centre of a true education. The studies of the school must be so arranged that they will secure the systematic and daily culture of every mental faculty in each pupil. In this way we can develop the character into complete symmetry. It is not enough that we make the process of learning an attractive one. We must make it the high and successful instrument for the integral culture of man. We need to use all of our faculties in doing the work of life. And these faculties are all subject to one common law of growth. Each one can be cultivated by bringing the proper influences to bear upon it.

If we attempt to cultivate a part of these with the rest untouched, we shall violate a fundamental law of the mind. All scientific men are agreed that the feelings or affections are the starting point of mental action, while the intellect and the will are the instruments employed to gratify them. For example, the sensation of hunger arises in appetite, one of the feelings. But in order to satisfy this hunger, we must use the intellectual faculties to remember about food, to reason how we may get it, and to guide us in our search. Then we must use the faculties of the will to move our muscles in procuring, preparing and eating the food. Every one of the feelings is governed by this law of interdependence. Even religious feeling is fully subject to its imperial sway. Wisdom and Will are the natural servants of Love. The brain is so constructed that each time the feelings are excited, the intellect and the will are inclined to respond. This is the natural law of internal harmony, and our school should conform to its requirements.

We see clearly that we can not rightly train

the intellect without we also train the two other departments of our nature. Yet the schools of civilization have attempted to accomplish this absurd thing. The direct bearing of the studies and the methods pursued in our schools is upon the intellect alone. And chiefly, too, upon its lower groups of perception and memory. In the higher grades of schools and colleges, some little attempt is made to address the reasoning faculties. Day after day a part of the intellect is brought under the stimulus of systematic exercise and study, while the emotions and the will are only appealed to in a slight and irregular way. Once a week, the Sunday school or the church will spend an hour's time on his religious faculties. Out of the whole twelve groups, only three are trained. We have no right to expect that men will be morally upright, socially wise and pure, and physically industrious, if we leave the moral, social and physical nature uncultivated. We must only expect that the tree of life will bear the astringent, wild apples of discord.

The school must organize the intellectual, the social, and the industrial or physical life of the child. We turn his plays into instructive means of mental training. The whole school is formed into groups, and each group has an elected leader, of its own number, who helps to direct its studies and its plays. In all this we are guided by a natural law. For the young of all animals, man included, attempt to do in sport and play just the kind of things which they are going to do as the serious business of life, when they reach adult years. The young kitten chases a ball, watches it, and springs upon it as though it were a mouse. The incipient mouser is there, struggling for utterance and discipline. The lamb does nothing of the kind. But he skips and wanders about, betraying and preparing for, the ultimate grazing occupations of his mature kindred. The little girl plays at keeping house with a doll; the boy must have his horse and wagon. Now we can easily organize these instinctive tendencies, we can make them successful means of teaching. And, after the fifth year, they may become more or less productive to society. It does not satisfy the child that all his plays should be abortive, and none of them real.

The engraved model of the School will bring this plan of integral culture vividly before the mind. The special hours for the culture of each group are here given in figures, with three principal divisions of its studies. In the table of studies, one hundred and forty-four divisions are given.



MODEL OF THE SCHOOL.

The studies are classified with reference to their distinctive and direct influence upon the different faculties. Commencing at five or six o'clock in the morning, we take up the sensitive or domestic group. We spend the hour in teaching the art of bathing, toilet, and dressing, with the effects of the different kinds of clothing, in its material, color and form. Next we teach them the art of eating, including the subjects of colors, flavors and digestion. Third, we instruct them in house cares, cooking and table serving. All these studies tend directly to stimulate and develop the faculties of the domestic or Home group. The next hour, from seven to eight A. M., the Art or perceptive group is the subject of culture. Here we use geometry, arithmetic and measuring; we teach the elements of drawing, painting and penmanship; and we give object lessons in geography, botany, and zoology. These studies tend to develop the perceptive faculties.

PLAN OF STUDIES IN THE SCHOOL.

- Group of Home, 5 to 7 o'clock. Art of dressing—bathing, toilet and costume. Art of eating—flavors, odors and digestion. House and field—house care, messages and field culture.
- Art group, 7 to 8 o'clock. Mathematics—geometry, arithmetic and measuring. Graphics—drawing, painting and penmanship. Object lessons—geography, botany, and zoology.
- Commerce group, 8 to 9 o'clock. Engineering—civil, mechanical and locomotive. Fertility—textile culture, fertilizers and stock-raising. Commerce—distribution, traveling and transportation.
- Familism, 9 to 10 o'clock. Learning—obedience, guidance and study. Amusements

—plays, festivals and work. Service—waiting, altruism and patriotism.

Letters, 10 to 11 o'clock. History—civilization, biography and chronology. Language—grammar, speaking and music. Publication—books, newspapers and correspondence.

Wealth, 11 to 12 o'clock. Factories—order in work, tools and machinery, utilities and textiles. Economics—expenses, ownership and exchanges. Storage—providence, warehouses, harvesting.

Marriage, 12 to 1 o'clock. Dualism—sex-structure, duration and rites. Heredity—transmission, permanence and variation. Luxuries—recreation, caressing and pleasures.

Science, 1 to 2 o'clock. Laws—logic, methodology and rules. Beauty—esthetics, symbolism and adornment. Science—mechanics, cosmology and dynamics.

Labor, 2 to 3 o'clock. Justice—rights, duties and penalties. Utility—labor groups, industrial plays and trades. Environment—climate, forestry and horticulture.

Culture, 3 to 4 o'clock. Hospitality—entertainment, conversation and friendship. Reform—discoveries, teaching and adoption. Manners—mimetics, morality and elocution.

Rulership, 4 to 5 o'clock. Leadership—authority, training and ranks. Elections—voting, grouping and transferring. Displays—standards, exhibitions and processions.

Religion, 5 to 6 o'clock. Worship—ceremonies, spirituality and belief. Unity—philanthropy, interchanges and discipline. Enterprises—reclamation, improvements and undertakings.

In this way we proceed with all the twelve groups, giving an hour to each one, and taking them in the responsive order of their mental action. As far as possible, each faculty is cultivated through its own proper objects of action, and not simply through verbal instruction. Thus the Friendship of a child is cultivated by its doing friendly deeds; its Integrity by showing it how to treat its fellows justly; and its Invention by teaching it how to make articles of use and play. A child learns naturally by seeing others do things, as well as by the trial of its own powers. It forms its abstract ideas by seeing them exemplified in concrete objects.

The studies in our table have been arranged with direct reference to their bearing on the practical departments of actual life. Art, letters, science, culture, religion, marriage, familism, home, commerce, wealth, labor and rulership, all these are the concrete realities of life, they touch the questions of our daily happiness, they sum up all the vital interests of the individual and of society.

This ideally perfect plan of the school gives four hours a day for intellectual, four for social, and four for industrial culture. The four groups of Rulership, Labor, Wealth and Commerce exert their influence directly on the muscular system, and their culture therefore belongs to the physical side of education. Yet more or less labor is used as a means of teaching in the other groups. When night comes, we are certain that every faculty, in each one of the pupils, has been brought under systematic culture. We have not proceeded by guess-work, nor relied upon good fortune, or pretty precepts. We have instituted a direct relation and correspondence between each part of the school and the plan of the human mind. When all the twelve fruits of the tree of life shall have a true culture, then indeed will their rich flavor bear the strength of healing to the nations.

PHYSICAL TRAINING.—At the age of fifteen years the character and tastes of the youth have been well studied by his teachers, he has learned the use of various tools in the workshop or on the farm, and hence he is ready to choose his profession for life. So far, the studies have been similar for all the pupils. They have included such facts and principles as all classes of persons will find of use as they pass through life. But now each one is to take up the special and elaborate studies which belong to his chosen pursuit, and follow these under special teachers until his graduation at twenty-one. It will be seen that this system applies and is adapted alike to both sexes.

The education of the brain and the body must be carried on together. They are related to each other by very definite laws of responsive sympathy. Physiology proves that each part of the brain exerts a controlling influence over some one special organ of the body. The brain, the face, and the body, each contains a similar scale of powers, pitched upon higher and lower keys. Touch any mental string in this harp of life, and instantly some part of the body will respond with its sympathetic vibration.

The application of this truth to the physical side of education is readily seen. When we wish to cultivate the groups of Rulership and Labor, we should use employments which call the muscles of the arms and shoulders into action. The muscles of the thighs and legs are used when training the group of Commerce. Strong muscular labors would be out of place while cultivating the higher social faculties, for these are related to nutrition. This definite law was the guide in classifying the physical exercises in the Model and in the table.

It is not enough that all the muscles be called into action. The various systems of gymnastics could accomplish that. But these systems do not secure the responsive action of the mind. They attempt to employ the body alone. And in this they violate a fundamental law of physiology. The mind and the body should exert their force in the same direction at the same time. In our system we substitute real labors for the actions of

In what does the spirit of truth as opposed to the spirit of falsehood consist. In its general sense, it consists in being loyal to the well being of universal humanity. The one entertaining a spirit of truthfulness, has faith to believe that the power, which has ordered and established the universe, doeth all things well; and that the supreme good of the individual consists in seeking the supreme good of all the race. Therefore it made the chief business of life with the individual, to seek the supreme good of all, having faith, that by so doing, the chief good of the individual, in the hands of the universal Father, will be provided for. It is this kind of faith, which constitutes the faith leading to Christ. It is this kind of faith, which constitutes faith in God. The spirit of truth

BY JEFF. W. WAYNICK.

Mormonism flourished splendidly for a time at Nauvoo; indeed those were halcyon days, but the tide of affairs took a sudden and unexpected turn, and the venomous reptile was permitted to seek a home in the Far West, where there was no one to molest or disturb it, and ever since has been slowly but surely winding its slimy coils about the affections of that people; and so powerful and fascinating is its embrace that it will require more than herculean strength to break it.

LETTER FROM SHELLEY DENTON.

We left Thursday Island, Australia, on the 3d day of July last. The distance from the island to Port Moresby, New Guinea, is 300 miles, and we should have reached there about four days, but we had a rough passage. Father, especially, was very sick. We arrived at Port Moresby on the 10th of July, and after resting there a short time, not wishing to remain long on the coast, we all took a small pack and started inland, 76 miles, about seventeen miles to Lapidum, where we found the natives friendly, and where we remained several days. Capt. Armit and his men were exploring part of the coast, and we had all purchased to Narraenoma, another native village situated in the mountains and thirty-five miles from Port Moresby. We intended to remain here during our stay on the island. Sherman and I to collect birds, and father and I to study the native life and the geology of the country. But L. C. Armit was anxious that father should accompany him and his men.

Free Thinkers at Salamanca.

Sickness at home hastened my away call Saturday morning, eleven o'clock, which I have come to think the best of, for its final outcome overhauled some discussion after the close of Friday evening's session, growing out of B. Taylor's excellent address, and the facts related. The acting President of the Free Thinker's Convention—once an avowed enthusiastic Spiritualist, so far as the acceptance of phenomena goes—made his usual weak objections and defiantly assumed that all mediums are frauds, that Truesdell could do all that any medium could do, and this face of the unaccepted challenge of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL to any magician or exposé to perform under the same conditions the same feats which were done through genuine mediums.

Why do not some of these impertinent braggarts make a show of honesty in their wholes-

Chicago, I

—



Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.
 One Copy, one year,\$2.50
 " " 6 months,\$1.25
 SINGLE COPIES, 5 CENTS. SPECIMENS SENT FREE.
 Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.
 All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 19, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Spirit Manifestations—An Honest Questioner.

Many letters come to us as to the why and how of spirit manifestation and communion. Why some are favored and not others, what mediums could or should do for inquirers far and near, and so on. These letters are sometimes carping and unfair, sometimes sincere. Of course we cannot return private answers to them all, but our correspondents may rest assured that they are not slighted or forgotten. Their queries and suggestions are duly weighed, and count more or less in shaping our own thoughts and acts. Sometimes a letter serves as a type of a class, and some comment on it may answer many other like epistles. Such a letter is now before us, from an honest "seeker after truth" in Athens County, Ohio. He commends the RELIGIO-PHILOSOPHICAL JOURNAL, and says: "It is the most interesting religious paper I have ever taken, and I fully believe in its advanced truths and doctrines, except spirit rapping, slate writing, etc." That is, he accepts and enjoys the philosophy and the free and natural religion of Spiritualism, but is not convinced as to these facts of spirit presence and power, and therefore continues: "I have concluded to ask, through the many readers of your paper who are mediums, if they would give to a poor, isolated seeker after truth some evidence that information can be received from the other world. I have sat for hours alone, deeply and seriously wishing spirit manifestations, but met only disappointment. Now, if some medium who may see this, would simply state my right name, whether married or single, or anything concerning my occupation, any light concerning those who have left the earth, or even any information as to some stolen sheep of my neighbors, all, or any of these would be convincing tests, and would build up the cause here, where Spiritualism is hardly introduced. Considering the many strange communications in your paper, a request for such facts, self-evident to us at this unknown distance, does not seem to be unreasonable."

That some medium among our readers may even try to give our correspondent what he asks for, must depend on their personal interest, or on that of some person in the life beyond who has known him, or who thinks he may be reached and helped in this way. If the trial is made its success must depend on many things, among others, his receptivity and fitness. We have no control over these things, and of course, can only give publicity to his wish, leaving the rest to time and circumstance. Spirits in the higher life, clad in spiritual bodies and with higher powers than ours—or rather with powers which are germinal in us here, more fully developed—are not omnipresent or all-powerful, or all-seeing. They turn their attention and make their presence known where they are attracted, and where it is feasible for them to go, just as we do here. Some persons they can reach and can tell facts touching their lives, such as our correspondent asks for; others they cannot reach, and do not choose to tell, or cannot tell, anything about them. Why this is, no one knows, farther than that it is a matter dependent on temperament and organization, like the capacity to appreciate and to give forth by voice or instrument the fine melodies of the masters of music. Mozarts and Jenny Linds come once in hundreds

of years. Spiritual seers and others through whom those beyond the grave can tell some striking facts as tests of their power and identity are not so rare in these days—fortunately for us—but still they are in the minority. Suppose there are a thousand good mediums in the United States, and suppose there are a hundred thousand persons of whom they can, as mediums, tell test-facts. This is enough clearly and fully to prove, by the critical laws of evidence fairly recognized, the reality of spirit presence and power; but then the number of such persons is small amidst fifty millions. Because our correspondent gets no tests, no more proves there are none, than his personal ignorance of China proves no such land exists. He writes "sitting seriously for hours wishing spirit manifestations," and only being "disappointed." Have his sittings been regular, at a set hour daily or weekly for instance—or only at uncertain periods? If the last, his disappointment is but the result of his desultory effort, ignoring the law of stated times and seasons. Has he kept up these sittings for months, waiting in serene quiet of soul for what might come, or has he been so intense and anxious as to defeat the good end he sought? To know and obey the spiritual laws of our being, and thus of all beings on earth or in heaven, and to persevere in our search, is the royal road to spiritual knowledge, and we must bear in mind that the best things come only with the highest attainment, the best daily conduct of life, the finest personal and bodily purity, helping spiritual sight and making it easy for spiritual beings to reach us and to know more of us.

Our correspondent and others of the same class, may meet only disappointment even after the wisest efforts, but even if this be their lot, their enjoyment of the great ideas of the spiritual philosophy will amply pay them for their study of it and they must learn to pay reasonable heed to the testimony of others, as to facts, enjoying meanwhile such "a feast of reason and a flow of soul" as cannot be found elsewhere on these great topics.

The Home Circle.

A friend who has been for years a thorough-going Spiritualist, writes: "A few of us (seven to eight) are meeting from once to twice a week, holding home circles. My daughter, aged seventeen years, enjoying good health and having naturally a strong constitution, on first sitting, had her right hand controlled, and by one asking questions, gave some very fine tests. Later in our sittings she became entranced or unconscious, and remained in this condition at one time over half an hour; at another time an hour and a half, and it was with great difficulty we could throw off this influence. While in this condition she would laugh, and try to talk but could not. I should be very much obliged if you would give us some information, as every one of us are almost perfect strangers in this work. Is there any danger to my daughter, and did I do right in throwing off the influence?"

REPLY.

Having constantly urged our readers to give their first attention to the home circle as the proper place to investigate Spiritualism, we are glad our friend has succeeded so admirably in his attempt. He need have no fears that his daughter will be injured by the trance, if the circle be guided by discretion. He must remember that the medium is in training, and if he obtains contradictions or absurd statements, they are only imperfect utterances. It should also be kept in mind that the intensely sensitive state of the medium, should be guarded carefully. The sittings should not be held oftener than once a week, nor then over an hour and a half. The time should be rigidly fixed, and all interruptions carefully avoided during the seance. No idle, wonder-seekers should be allowed in the circle, and not more than one outside of the members be allowed to sit at a time, and then only such as are trustworthy. If the trance remains, there is no harm in throwing it off; but if these rules be observed it will not be found necessary.

In the early stage "test" questions, or those which are intended to puzzle or distract, should not be asked. It is better to ask such as will direct and concentrate the mind in some one direction. When the development is more perfect, the tests will be given, and we should have the patience we exercise with a child learning to speak.

We publish the above extract from our correspondent's letter, because it is a sample of many requiring the same reply. There is everywhere an awakening zeal in this direction, and it is found that the means of communication with our spirit friends is directly within our reach and gathered at our own hearths. We will, on application, be happy to give such advice through the JOURNAL, to those holding home circles, as the wisdom of the most experienced enables us to offer from time to time.

H. A. Budington of Springfield, Mass., writes: "Capt. H. H. Brown gave two practical and earnest discourses at Gill's Hall, Sunday, January 6th, on the subjects, 'Spiritualism, its place and object in the world.' The special lesson drawn from the evening discourse was, that the Spiritualists know there is a future life, while the Christian hopes for one, and the Agnostic does not know there is one. The speaker said that the spiritual philosophy has already been largely adopted by the churches; and when they also admitted the phenomena, there would no longer be a need for such meetings as those held at Gill's Hall. Capt. Brown remains with us during the month of January." Mr. Budington also speaks in high terms of the eulogy delivered through the mediumship of Mr. Wright, the English medium, on the life and services of Prof. Denton.

The Radical Review.

The Alliance of this city, after a false and sickly life of several years, gaining a little prestige by publishing the sermons of Swing and Thomas, and supplementing this by tremendous lying about its circulation, finally ceased to be a hypocritical sheet. But it first had to die and be born again as the Radical Review. For the past year Mr. and Mrs. George Schum have honestly and faithfully striven to make the Review a worthy exponent of radical, materialistic thought. They entered upon the work with genuine enthusiasm and have made a most admirable paper. In the Review of the 12th inst., the editors in a double-headed leader announce that unless the sum of three thousand dollars is pledged before the expiration of the month, the paper cannot be continued, and they appeal to that part of the public interested in the special work of the paper, to come forward and lend the proper aid. The editors, speaking of the scope of the Review, say:

"Unlike most other radical journals *The Review* refused to content itself with a merely negative attitude towards Christianity and supernaturalism, but took positive ground in the discussion of humanitarian problems. Social and economical questions received no less consideration than those of a political and religious-philosophical nature. But while vindicating the right of labor to the possession of all it creates, and condemning the greed and injustice and selfishness of capital, of landlordism, and of soulless corporations, *The Review* steered clear of the visionary dreams of communism that would fain lead society in Utopia. With aims as lofty, it suggested more practicable measures for their realization, holding that economical problems will be most readily solved among an intelligent people imbued with a truly democratic spirit."

The Review is diametrically opposed to the JOURNAL, in that it argues against the continuity of life beyond the grave. In the discussion of a future life and of religious matters the Review sometimes displays a degree of dogmatism ill-fitting a liberal paper; yet its honesty of purpose and pure moral tone, together with its excellent views on questions affecting man's temporal welfare, have made it a welcome visitor in the JOURNAL's sanctum. We shall regret exceedingly to see the Review suspended, and there is no good reason why it should. There are enough well-to-do people fully in sympathy with the policy of the Review in this city alone to give the paper a sound financial basis and relieve the self-sacrificing editors of all anxiety on that score. It will be a burning shame and lasting disgrace if the paper is permitted to die.

Kesab Chunder Sen—Death of the Head of the Brahmo Somaj.

Kesab Chunder Sen, a distinguished Hindoo, a genuine philanthropist and chief promoter of the Brahmo Somaj, passed to spirit-life a few days ago from his home in India. From an account of his life works we learn that the Brahmo Somaj owes its origin to Ram Mohan Rai (Rajah of Bardwan) in 1830. A little "book of faith" contains the following (literally) as the "creed" that Rai wrote: There are fourteen articles: "(1) The bases of faith are Nature and Intuition. (2) All truth is acceptable. (3) Religion is a progressive form of truth. (4) The Brahmo Somaj doctrines underlie all religion. (5) Belief in a Supreme God. (6) Belief in immortality of the soul. (7) Repentance the only way to salvation. (8) Belief in efficacy of prayer. (9) Belief in God's love. (10) Worship is love of God and his works. (11) God can be worshiped at any time and place. (12) Elevation and purity of mind necessary to holiness. (13) No faith is put in stated rites and ceremonies. (14) Theoretically there should be no caste."

On one occasion the distinguished Hindoo said: "I raised my hand against caste. In 1860 I began to say that practically as well as theoretically there should be no caste. My opponents said that some time this might be; but my word was Now! Caste idolatry in every shape! I cried for perfection of our church, and it is my idea to enlarge on our second article. We call truth from the Rig Veda, the Bible, the Pitakas, and the Koran, and so I dream to myself this question: Why cannot Hindoo Buddhist, Christian and Mohammedan, become a unity in the Somaj? All dispensations are but components of one Divine scheme—that is, of the New Dispensation, the Somaj."

In answer to the question, "What reforms have the Brahmo Somaj wrought?" he stated: "The first and most is the abolition of caste. Others are being expressed in the legislative affairs of India, and among them are restrictions to monogamy, remodeling of marriage customs, emancipation and education of women; abolition of the worship of ancestors; removal of the prohibition of widows' marriages, abolition of infanticide, revolution of social ceremonies, education, temperance, and a general moral regeneration. The Brahmo Somaj demands liberty and may yet do much to disenfranchise 150,000,000 slaves."

A Bad One.

Some months ago we had an inquiry from an attendant at the Nemoka, Michigan, Camp Meeting, concerning one of the lecturers at that camp who signs his name "C. Fred Farlin, M. D." We have after several months obtained trustworthy information concerning the man. His record would make a good dime novel; we do not care to soil the JOURNAL's pages with it, but will say that said Farlin is a bad one. He is wholly unfit to stand as representative of decent people, or to teach Spiritualism.

Prof. Garrison's illustrated lectures at the Grand Opera House, on the "Evolution of Man," were excellent. He is doing a grand work in rendering this subject clear to the comprehension of the masses.

A Young Lady who has two Distinct States of Being.

The Fortnightly Review gives some wonderful facts in relation to Felida X., a young woman living in the South of France, who became subject in 1856 to accessions of what was at first considered as somnambulism—states lasting a few minutes or hours, of which she retained no consciousness on regaining her normal condition. Gradually the duration of these accessions increased; they became considerable enough to rank as a "second state," and it was observed that in this second state Felida perfectly remembered the first state; in the first, or normal state, she forgot the second. The second state gradually grew upon her till it has become almost continuous, her relapse into the first state occupying perhaps not more than one day per month. And it is remarkable that her second state is in all respects superior to her first. Her health is better; her character is more cheerful and even; her memory perfect for both states.

She is aware of her occasional entry into her first state, but she considers that as abnormal, and though not unduly distressed by it she would fain avoid its recurrence. When in the first state on the other hand, her aches and pains return, and her memory for the second state disappears. She is then truly miserable, even to the verge of suicide, and helplessly bewildered by the vast gaps in her memory, which are so profound and extensive that if her husband or children happen to be out of the room at the moment when she enters the first state she does not know whether they are alive or dead, and waits anxiously to see whether they come in again. She is ashamed of this loss of memory, and uses all her art to conceal it. Of late she has it on a plan which somewhat lessens this inconvenience.

When she feels that an access of the first state is coming on she writes a letter to her other self giving a precise statement of the facts which she considers it desirable that that self should know. Thus, for instance, she details the orders which have to be executed, the measurements of chintz, etc. But there are cases where the poor creature is glad to forget. For example, in the second state she learned facts giving her grave cause for jealousy as to her husband's conduct with a female friend of her own. So much did this distress her that she attempted suicide. She was rescued before life was extinct, and then in her new misery she ardently desired the return of the first state with all its suicidal gloom; preferring, as one may say, to hang herself in forgetfulness of the truth, rather than because she remembered it. She has, since then, in fact repeatedly returned to the first state, and knows nothing therein of the trouble which has come on her second self. Yet this immunity is not without its inconveniences; for while in the second state she rejects indignantly all acquaintance with the treacherous friend, she knows that there will be, as it were, intercalary days of amnesty when she will greet her with cordiality and ease.

Organization—A Voice from Australia.

The Harbinger of Light of Melbourne, Australia, has a leader on the above subject, which in a short space presents the whole question and a wealth of suggestion. It says the question of organization has been frequently discussed by the Spiritualists of Australia, and it seems the same arguments have been used there as here, both for and against. The editorial proceeds to say:

"We have not yet met with any sound objection to associative work; the axiom 'unity is strength,' holds good in Spiritualism as in war, politics and trade, and the advocates of individual effort forget that there is plenty of scope for that in addition to and in harmony with associative work. A vital association is a beacon light seen by a multitude, while the individual light is often flickering and evanescent, and even when kept steadily burning seen only by a few."

"There is plenty of work for Spiritualists to do without seeking to proselytize; that is not its mission. A Spiritualist made so by persuasion or faith is not worth much; we would not wish to fill the ranks with such, but expect every man and woman to feel the ground under their feet, and be assured of its solidity before they range themselves under our banner; but the larger number and greater co-operative body, the more powerful the influence to disseminate vital truths. We would urge a more hearty co-operation amongst Spiritualists for the maintenance of a public platform, the dissemination of cheap literature on all subjects pertaining to the physical, social and spiritual welfare of humanity; and above all, some associative effort for the amelioration of the condition of the poor and ignorant. Individually, Spiritualists have undoubtedly done their parts in charitable movements, but we are unaware of any associative action in this direction. With a strong organization some practical work might be accomplished to the benefit of all concerned."

From this it appears that the feeling is widespread and taking deep root, that it is time something be done toward organic effort. The day of disintegration is closing; now for some means to unite the scattered fragments, and unite and direct the diversified energies. Not in a church, or by a concrete, unalterable creed, nor allegiance to authority, but by the more powerful force of attraction toward the great objects to be gained by such associative effort.

We learn from Geo. H. Mellish that the health of A. J. Davis is gradually improving. Jan. 6th, Mrs. Van Horn read a lecture before the Harmonical Association entitled "The Object of Life," previously delivered by Mr. Davis. Jan. 13th, Mr. J. B. Loomis lectured. Next Sunday it is expected that Mr. Davis will be able to resume his place again.

The "Professor" Endorses the "Doctor" and Forms a Syndicate.

To the Editor of the Religio-Philosophical Journal: NEW BOSTON, ILL., Nov. 2nd, 1883. I had my attention called to a letter from Mr. McCall Black in your worthy JOURNAL, in condemnation of Dr. C. E. Winans' materializing mediumship. I had never met him then but since have and have secured him to travel with me. For I can say that I never before witnessed such a combination of powers in any one. A fine Clairvoyant, Clairaudient, test-leader, independent slate writer, and Materializing medium for full forms. I learned at Canton City of which Mrs. Black wrote, that at that seance the medium was seated in the chair with black linen thread and his hands filled with flour. Under such conditions hand and full forms appeared. The curtains were pinned back and spirit and medium shown at the same time.

What influenced Mrs. B. to write such an absurd letter I cannot say. She attempted to do one of the finest men and mediums a great wrong; for which she will have to suffer. At Wm. Drury's on Tuesday evening, Dr. Winans gave a materializing seance at which six persons were recognized. My father shook hands with me, wrote his name, John Kenyon, also my sister wrote her name in full, Millie Carpenter two little girls were seen and their names written on the slate which lay on the floor outside the curtain. The cabinet being a hall, with shawl hung up for curtain. Dr. Winans does not make a specialty of materializing and if he could have his choice would never enter a cabinet again. I would say to the spiritual societies & campaigning committees we are ready to engage for lectures any where at the close of lectures tests will be given through different phases of Dr. Winans' mediumship.

Address us Jackson, Mich., Not. J. W. KENYON.

The publication of this unique letter has been delayed, pending investigation of Mr. Winans' claims to mediumship. After patient and extended inquiry the result of the testimony may be summed up about as follows:

- Mr. Winans is:
1. A young man of very good reputation at home.
 2. He is not very strong in character, and instead of starting out to mingle with the world as a public medium, should have been carefully disciplined and matured by those competent and wholly friendly, before seeking publicity. "I think him to be," says an educated gentleman and experienced Spiritualist, "a very simple minded, inoffensive boyish man; yet at the same time given to extravagant statements."
 3. He is a medium, (a) for independent slate-writing; (b) he is a clairaudient and clairvoyant; (c) and also to some extent, probably, a medium for materialization.
 4. His medi powers are exceedingly variable, and he cannot be depended upon to travel about the country and give satisfaction. He is unfit to sit for a large circle or to give satisfaction to promiscuous audiences. But often does well with three or four selected persons.
 5. He is not strong enough to resist the importunate demands of wonder-seekers, and hence is sometimes led to attempt more than is legitimate; in short, to supplement spirit phenomena with simulations, and to do this premeditatedly and by previous preparation and practice.
 6. Like nearly every other medium he is sorely afflicted with would-be friends, wholly unfit to advise or aid him and whose love of the marvellous and lack of knowledge, or greed of gain, as the case may be, make them bad counsellors.

If Mr. Winans will wholly retire from the public field for a few years and perfect himself by stimulating his Will to a healthy growth, and cultivating and enlarging his spiritual powers, engaging during the time in some useful occupation for his support, he will in time become a strong, well-poised man and a reliable medium.

Now a few words about this Mr. Kenyon, who makes such haste to form a business alliance with Winans.

The letter which appears above, was written on paper bearing the pretentious legend, "Prof. J. W. Kenyon, Jackson, Michigan," stamped on the paper with a stencil large enough for use on a soap box; and he claims to lecture on scientific subjects as well as upon Spiritualism.

Of all people in the world none affect greater disregard for authority and titles than do free thinkers, including Spiritualists, yet among a certain class of these the haste with which they appropriate high-sounding titles, or those indicating a technical or liberal education, is as amusing as it is ridiculous and absurd. "Prof. Kenyon!" We can almost hear the bones of William Denon rattle in their far-off African burial place at this ignorant presumer's effrontery. The "Professor" not only assumes a title for himself but, with cheap prodigality, bestows one on Mr. Winans. We suppose these title-loving people reason thus: "The Declaration of Independence declares all men to be born free and equal; now there are men who are doctors and professors, ergo all men are entitled to either or both of these titles or any other that will add to the importance of the proprietor in the eyes of those with whom he desires to stand high, or from whom he expects to make a profit, or which will contribute to his own self-love."

Away with all pretense and sham; let each individual stand squarely on his merit! If a man or woman has by long years of patient study and labor, acquired, from proper authority, a title, by all means let it be given to him or her on every proper occasion. Spiritualists are fighting the shams of the religious world; they should be consistent and not create shams of their own; especially shams so transparent as to excite the contemptuous pity of every sensible person of whatever sect or party. We have used Mr. Kenyon as an illustration, without a particle of personal ill will toward the man. He has plenty of company in his attempt to sail under false colors, and we may sometime feel impressed to tell him, through the JOURNAL, who some of them are. The last line of Mr. Kenyon's letter may require more time to translate into English, than our readers can bestow, hence we give what we suppose to be the

Meetings at Lester's Academy.
The Spiritualists' and Mediums' Conference and fact meetings at Lester's Academy, 619 West Lake St., are growing in interest and numbers every Sunday, and Spiritualists of Chicago and strangers visiting the city, will find it to their interest to attend these meet-

All due arrangements have been made to make this one of the best Conventions ever held in the State; therefore, it is important that those who have signed the roll as paying members, should send in their quarterly dues to the undersigned, if they do not intend to be present at the meeting. A cordial invitation is extended to all.

GEORGE W. RIPLEY,
Chairman of Board of Managers.

Montreal, Vt. Jan. 1, 1884.

DANIEL F. BEATTY Washington

to them. If you can con-
vince * shall certainly ap-
prove yourself of the above
in any way, they in mind,
IMMEDIATELY.

[illegible]

For the Religious Philosophical Journal.
**Prof. Swing's "Inferences from the
 Being of God."**

that a short time ago, at a camp meeting in Massachusetts, a man declared that his telephonic connection with the Holy Ghost was special, and could not be cut off. The Baptist *Examiner* quite agrees with the *Adocate* that such language should be suppressed.

Published Weekly at Atlanta, Ga.
G. W. KATES, Editor. A. C. LADD, Publisher.
Price \$1.50 per annum.

LIGHT.

LONDON AGENCIES

OF THE
Religio-Philosophical Journal.

105 Great Portland St., London, W.C., Mr. J. J. Mori
Agent; also John S. Farmer, office of Light, 28 Great Russell
St., W.C. Subscriptions received. Specimen copies sent, all
at three pence. All American Spiritual books supplied.

THE INDEX.

RADICAL WEEKLY JOURNAL.
PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors: W. J. POTTER
H. F. UNDERWOOD.
CONTRIBUTORS:
Messrs. D. Conway and George Jacob Holpake, of London
will write for *The Index* upon such subjects as they may desire.

The other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline R. Inale, Mrs. Sarah Underwood, Miss M. A. Harliaker.

- to increase general-intelligence with respect to religion;
- to foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;
- to substitute knowledge for ignorance, right for wrong, trust

for superstition, freedom for slavery, character for creed, cathedrals for bigotry, love for hate, humanitarianism for certainism, devotion to universal ends for absorption in selfish schemes.

throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

For terms, \$2 per annum in advance. To new subscribers, \$1 for six months. Specimen copies sent gratis. Address: *The Index*, 3 Tremont Place, Boston, Mass.

ANTI-SPIRITUAL CHRISTIANITY.
A DIALOGUE.

By "ALIF."

Suitable for distribution amongst inquirers. Price 10 cents.
 postage 2 cents.

For sale wholesale and retail in the New York, New Jersey

A Thrilling Story for the Times.

CLAIM:
TALE OF MORMON LIEE AND PERFIDY.
By HENRY TUTTLE.

Price 10 cents, postage $\frac{1}{2}$ cents extra.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

POPULAR SONGS

"A Hundred Years to Come."

Composed and sung by John T. and Mrs. Shepard Little.
Price 30 cents each.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

NORA RAY, THE CHILD MEDIUM.
A CAPTIVATING BOOK.

This is a story of remarkable Spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Nona, and the path of mediocrity which she manifested.

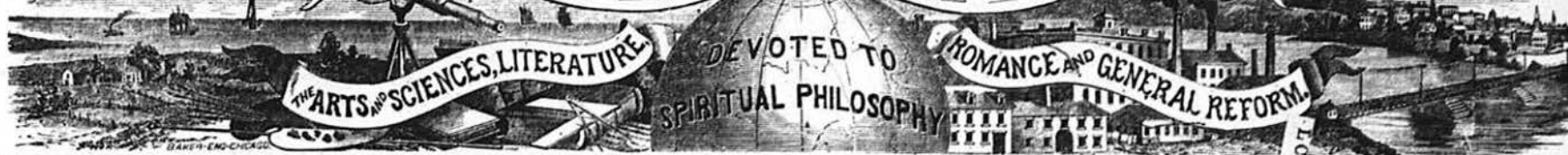
For sale, wholesale and retail, by the KELLOGG-PHILSONG PHARMACEUTICAL ESTABLISHING HOUSE, Chicago.

THE SPIRITUAL HAPP

Light for Thinkers.
Published Weekly at Atlanta, Ga.
G. W. KATES, Editor. A. C. LAIRD, Publisher.
Price \$1.50 per annum.
LIGHT.
A WEEKLY Journal for Spiritualists and others students of occult Philosophy. Published at 38 Great Russell St., London, S.W. 1. Price, postpaid, 6d. per annum. In advance. Subscriptions taken at this office.
LONDON AGENCIES
OF THE
Religio-Philosophical Journal,
105 Great Portland St., London, W.C. Mr. J. Morris Agnew, Mr. John S. Farrow, Office of Light, 38 Great Russell St., W.C. Subscriptions received. Specimens supplied on request at three pence. All American Spiritual books supplied.
THE INDEX.
A
RADICAL WEEKLY JOURNAL.
PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.
Editor, J. W. J. PUTTER.
CONTRIBUTORS:
Messrs. D. Conway and George Jacob Hodgson, of London, will write for *The Index* every month during 1882. Among the other contributors are Fred. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holgate, H. H. Spencer, Mrs. E. H. Cheney, Mrs. Anna Bartlett, Caroline B. Cole, Mrs. Sara A. Underwood, Miss M. A. Haskins.
The aim of *The Index* is—
To increase general intelligence with respect to religion;
To foster a nobler spirit and quicker a higher purpose, both in the society and in the individual;
To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal duty for absorption in selfish schemes.
To bring the day when free and rational thought shall take the place of dogmatism and sectarianism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.
The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention.
Terms, 10¢ per annum in advance. To new subscribers, 11¢ for six months. Single copies sent gratis. Address: *The Index*, 3 Tremont Place, Boston, Mass.

ANTI-SPIRITUAL CHRISTIANITY.
A DIALOGUE.
By "ALIF."
Suitable for distribution amongst inquirers. Price 10 cents, postage 2 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.
A Thrilling Story for the Times.
CLAIR:
A TALE OF MORMON LIEE AND PERFDY.
By HENRY TITILE.
Price 10 cents, postage 2 cents extra.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.
POPULAR SONGS
BY THE LILLIES.
"Uncle Benjies Song,"
AND
"A Hundred Years to Come."
Composed and sung by John T. and Mrs. Margaret Lillie.
Price 10 cents each.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.
NORA RAY, THE CHILD MEDIUM.
A CAPTIVATING BOOK.
This is a story of remarkable Spiritualistic power and brain development in a child, and of wonderful events in the life of the child Nora, and the phases of mediumship which she manifested.
Paper, 175 pages. Price, 50 cents, postage free.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.
THE SPIRITUAL HARP.
A MUSIC BOOK.
FOR
Choir, Congregation or Social Circle.
Over one-third of its poetry, and three-quarters of its music are original, some of America's most gifted and popular musicians have written expressly for it.
The SPIRITUAL HARP is a work of over three hundred pages, comprising songs, duets, and quartets, with piano, organ, or violin accompaniment.
Plain Cloth, 82. Full Gilt, 83; postage 14c.
An enlarged edition of the SPIRITUAL HARP, contains one hundred and four pages, price \$1.00; postage 6 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.
THE GREAT
SPIRITUAL REMEDIES.
MRS. SPENCER'S
POSITIVE AND NEGATIVE POWERS.
"Our family that there is nothing like the Positive and Negative Powers," says J. H. Wierles, of Beaver Dam, Wis., and says every body.
Buy the **Positives** for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Diarrhoea, Rheumatism, Liver Complaints, Heart Disease, Kidney Complaints, Neuritis, Headache, Female Weakness, Eczema, Scrofula, Scabies, and all active and acute diseases.
Buy the **Negatives** for Paralysis, Dementia, Amnesia, Trichiasis and Trichiasis, Hysteria, and all of Positive and Negative—half and half—fever, chills and Fever.
Mailed, postpaid, for \$1.00 a box, or set boxes for \$5.00. The money is our risk by Registered Letter, or by Money Order.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.
SYNOPSIS
OF THE
COMPLETE WORKS
OF
ANDREW JACKSON DAVIS.
Comprising Twenty-nine Uniform Volumes, all neatly Bound in Cloth.
Postage 7-cent extra—2¢ sent by express, the Charges Paid on Delivery.
Nature's Divine Revelations \$2.50
The Prophecy. Vol. I. Great Harmonies 1.50
The Trinitarian 1.50
The New 1.50
The Reformer 1.50
The Thinker 1.50
Macle Staff—An Autobiography of A. J. Davis 1.25
Morning Lectures. Before 25 Discourses 1.50
A Special Key to the Summerland 1.50
Arachnid, or Spider-Quest 1.50
Approaching Crisis, or Truth vs. Theology 1.50
Acquainted with the Future 1.50
Children's Progressive Lessons Manual 60
Death and the After-Life 75
History and Philosophy of Hell 1.25
Harrowing of Hounds 1.25
Harmonical Man, or Thoughts for the Age 1.50
Fetters in the Life of 1.50
Philosophy of Industrial Interference 1.50
Free Thoughts Concerning Religion 1.75
Fetters, Containing Harmonical Answers 1.75
Philosophy of Industrial Interference 1.50
The Inner Life, or Spirit Mysteries Explained 1.50
The Journey on the Lines of the Brain and Nerve 1.50
The Universe, with Life of New Worlds 1.50
Tale of a Physician, or Signs and Fruits of Crime 1.00
Fables, and their Earthly Rewards 50
Gnomes and Elders of Crepusculum, Lem 75
Views of Our Heavenly Home 25
\$36.10
LIFE: The Complete Works of A. J. Davis, if ordered in one lot, at one price, will be \$1.00, at a Special Discount.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV.

CHICAGO, JANUARY 26, 1884.

No. 22

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lectures and mediums, interesting incidents of spirit phenomena, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—The Jesus Christ of Our Canonical Gospels. Tiffany's Reply to Jackson.
- SECOND PAGE.—The Ethical Consequences of Darwin's Theory. The Appropriate and Impressive Ceremonies Attending the Funeral of Capt. Matt. Miscellaneos.
- THIRD PAGE.—Woman and the Household. The Woman's Journal. Science and Art. The Brahmo Samaj. "Communism with Departed Saints." Book Reviews. Not content with Being the Best. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notice to Subscribers. "A Spiritualist Who Exposes Frauds." Rev. H. Heber Newton—The Bible. The Russell Law in Ohio. Why is it?
- FIFTH PAGE.—General Notice. Woman's Work. An Ominous Apparition. Miscellaneous Advertisements.
- SIXTH PAGE.—The Happy Islands. 1883—A Retrospect. The Cause in Minneapolis, Minn. Quarterly Meeting at Meriden, Michigan. Psychical Transactions. A Story of Doubles. An Angel Man. Informers. Attention! Mrs. Jennie Lord Webb. Onset Bay Grove Association. Notes from San Francisco, Cal. These Friends, A Generous Contribution. A Terrible "Trophy." The Red Snappers, Cyclones and Earthquakes Foretelling Coming Disaster.—How to Meet It. Jesus.
- SEVENTH PAGE.—Editorial. Miscellaneous Advertisements.
- EIGHTH PAGE.—Tests of Spirit Presence. An Address by D. J. A. Marvin, Delivered at Royal Temple Hall, Detroit, Mich., January 6th, 1884. Miscellaneous Advertisements.

For the Religio Philosophical Journal.

The Jesus Christ of Our Canonical Gospels.

BY GERALD MASSEY.

The Jesus Christ of our Canonical Gospels is called the "first Spiritualist," the "prophet, example and revealer" of the Spiritualists, the "greatest medium the world has seen, the most wonderful teacher of our faith."

Ten years ago I came to America to disseminate very similar views, which I look upon as the simplest nonsense now! Ten years inadequately express in time the mental distance that I have traveled from that standpoint in the past. At that time I just took the Gospels as they stand, without any application of the comparative method to them and the earlier Gospels from which they sprang—without which process nothing that will be finally held authoritative can be established. Nothing will live at last merely because it has been long believed; no length of time can endow falsehood with permanent life. I know now that the Christian religion did not commence where we first hear of it, nor with a personal founder whose history is supposed to be related in our Canonical Gospels. I know now that there is neither dogma nor doctrine in the whole system that was not pre-existent, excepting that delusion of the Word having been made flesh once for all; no dogma or doctrine that does not begin as Christian, with being absolutely unintelligible and inexplicable to the Christians themselves.

The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed. For ten years I have now been applying the comparative method to this whole matter, Christian and pre-Christian, fundamentally for the first time, and one of my objects in coming to America is to proclaim some results of my prolonged researches.

Finding there was a Jehoshua or Jesus (the two names, however, are by no means necessarily identical) in the Talmud, I assumed in common with most other people, that the Jehoshua of the Hebrew records proved the Jesus found in the Canonical Gospels to be an historical character. This was before I had compared and questioned the dates!

The Jehoshua of the Talmud was undoubtedly an historical character. According to a tradition preserved in the "Toledoth Jehoshua," he was related to Queen Salome, the wife and later widow of King Jannaeus, who reigned from the year 106 to 79 B. C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man who is not to be named, was a Disciple of Jehoshua ben-Perachia. It also says he was born in the fourth year of the reign of Alexander Jannaeus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the Son of Pandira and of Stada the Strayed One.

The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 164 B. C.; therefore he was not born later than 180 to 170 B. C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees revolted against King Alexander Jannaeus. This was about the year 106 B. C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 190 B. C. We learn from Tract Shabbath, of the Babylonian Gemara to the Mishna, that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and

was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B. C.

Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

Now the Book Abodazra contains a comment on the Apostle James, in which it describes him as "a follower of Jehoshua the Nazarene," whom I have shown to be that "other Jesus," who was not the Jesus or Christ of Paul. Here then opens the great rift between an historical Jehoshua, the magician, preacher, and possibly spiritual medium, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed and over which I have attempted to throw a bridge.

The Jesus Christ of our Gospels is demonstrably mythical. I cannot enter deeply into the evidences here; but I treat the subject elaborately in some of my lectures. It is in the Christian cult as it was in the pre-Christian. There never was a Divinity in the religion of Egypt, for example, who was not entirely mythical. Pre-mythical and non-human origin and element constituted the Divine. These divinities can be traced to their origin in natural phenomena. First, they were elementary powers, superior to man in relation to the external elements, which were feared as lawless forces that were frequently fatal to man. Next the types can be followed into the domain of Time; as Ptaharch says, they obtained souls in the stars; that was as the Gods of Constellations and keepers of time and period.

They can be traced through the Stellar and Lunar into the Solar phases; the Supreme one as the Sun-God being final—not first in the series. It is the Divinity as the Solar God who is portrayed all through the Gnostic iconography in the Catacombs of Rome. The Child-Christ is represented there as the Babe of Mary. But it is in the Mummy-image of the Egyptian Karast, with the Solar Disk and rays around his head! Here the Child-Christ is born and lies in the crib as the youthful Sun-God who is one with the Soli Sueti of Rome, of Persia and of Egypt.

Christianity was certainly founded on the fulfillment of ancient prophecy. But such prophecy did not refer to any time when the God of heaven (in the current sense) would descend to earth and become human. The Word could not be made flesh in the Gnostic cult, the religion of the men who knew. The perfected manhood might attain the Christhood on earth, but they knew of no Christ above who could descend from heaven to become the model Man, once for all. This was the Christ postulated by the A-Gnostics, the men who did not know. The prophecy which could be fulfilled was Astronomical, and the Christ who could fulfill it was Kronian, a type of Time. In the Egyptian Texts Seb-Kronus or Time in person, is called the true Repa, i. e. the Prince and Heir-Apparent of the Gods. And every Manifestor or Messiah in the Astronomical mythology was a form of Time in person, as the Heir-Apparent of the Eternal, who represented the period fulfilled in time. When the Vernal Equinox entered the Sign of the Bull; for instance, in the year 4,565 B. C., that animal, as the Apis in Egypt, was adopted for the type of Sacrifice and representative of the Solar God, who suffered, bled and died. 2,155 years later the Vernal Equinox entered the Sign of the Ram or the Lamb, and these were both adopted as types of the Suffering Messiah. About this time two different cults in Egypt, those of Amen-Ra and Sebek-Ra, portrayed the Solar God with the head of a Ram. Sebek-Ra had previously been the Crocodile Headed, and now the head of the Ram was added to the Crocodile. The Ram or Lamb-type was also Persian; and in the Mithraic "Revelation," which has passed into the Christian collection of Sacred Writings as the Revelation of John the Divine, the New Heaven which was reckoned to be founded at the end of the great Cycle is established in the Sign of the Ram, the Persian Lamb. Such a fulfillment of Astronomical prophecy was made fact in the year 2,410 B. C., and the Drama of this Celestial Allegory furnished the identifiable imagery dogma and doctrine of our Book of Revelation. Jesus, the Alpha and Omega, is the same manifestor there as the Sao-Sabaath of the Gnostics and the Jews, the Sao-Heptaktis of the Chaldeans and the Su-em-hept of Egypt. The Ao or Su (the root of Susus or Jesus) means the coming one; the one who comes forever, but who cannot come once for all; he who is always portrayed in the Egyptian monuments in the act of coming; i. e. in an attitude of marching. The matter of Revelation is Mithraic; its salient points can all be found in the Bahman Yasht, which contains the same drama, scenery, personages and transactions. Both were derived from an Egyptian original in which we can reach the root of the whole matter.

Thus the great drama of Redemption en-

acted in the supposed Christian Scripture can be dated as Persian, Gnostic, Egyptian and Astronomical; and we find that Jesus the Christ had come at the end of the Age or Cycle or, as it was likewise represented, in the end of an Old World and beginning of the New; the drama was performed in the heavens, and the drop-scene let down in the year 2410 B. C. without any false claim being made by the Persians, Egyptians, Gnostics or Kabalists, or by any who knew that the celestial and Kronian Allegory had been fulfilled in a veritable human history! It was in a later age that this matter of the Mystery was reproduced by the men who did not know its origin, its age, or its significance, to substantiate the false claims that were made on behalf of the supposed human history. This is why the Ram and Lamb were continued as the typical Christ in the Gnostic iconography preserved in the Catacombs of Rome. They were so continued after the Christian Era, because they had been adopted more than 2000 years before. The iconography of the Catacombs shows that no human being was ever portrayed on the cross as the Man Christ Jesus during some 600 or 700 years after A. D. The typical Christ is that of the Equinox from the year 2410 to 255 B. C.—the Ram or Lamb. And but for that, there would have been no "Lamb of God" which took away the Sins of the world" to be found in the Gospel according to John; that is according to Revelation and consequently according to the Mithraic and Egyptian Mythology, which were founded on Astronomical data that are yet identifiable as matters of fact.

So late as the end of the Seventh Century, in the reign of Justinian II, it had to be decreed by the Quinquaginta or Council of Trullo, that for the future the figure of the real person Jesus should be portrayed upon the crucifix. The Lamb was to be superseded "in the images of Christ and God," and "he shall be represented in his human form, instead of the Lamb, as in former times." Here it took some seven centuries after A. D. to transform the Mythical Christ, whose type was the Lamb, into the actual and historical human being. In this way was the Christ made flesh and the Messiah of the Time-Cycle took form.

There never was an early portrait of the Christ that cannot be traced to Gnostic art. It is as the Gnostics, following the Egyptians, who first gave human form and feature to the Christ of the iconography. These were the men who maintained the impossibility of the word; Logos, Messiah or Christ ever being incarnated in the flesh—the men who knew better! And their portraits of the Christ consist of a dozen different pre-Christian gods.

Think for a moment of the fact, and what it implies—that in the Catacombs of Rome, the supposed burial-place of the Primitive Christians, the pictures and iconography, of which have been said to offer infallible testimony to the truth of Christianity, the Christ is the Mummy God of Egypt! The Jesus there portrayed is Horus, Hysopates, Mithras, Osiris, Apollo, Pan—any and every mythical Messiah; but there is no historical Jesus found amongst these pictorial records of the Christian faith, whereas all the pre-Christian types are faithfully continued as portraits of the Christ.

The Christ who was only portrayed by means of mythical types and by the art of the Gnostics must remain a mythical Christ, who is therefore the Christ of the Secret Gnostics, the spiritual Christ of the Gnostics, and not the carnalized Christ of the Christians. In the backward course of Precession (or more properly Recession) the Fishes follow the Ram. Christ is called Ichthys, the Fish, and some of the "Primitive" Christians rejoiced in the name of Pisciculi or Little Fishes.

When the Vernal Equinox entered the Sign of Pisces, 255 B. C., the type of the coming one was changed from the Ram to the Fish. This was too late for the Monuments of Egypt, but the Greco-Egyptian Gnostics contained the imagery according to the Gnostics. Horus is depicted with the Fish over his head. Ichthys the Fish, who was the child of Aterpatia, the fish-tailed goddess of Syria, is represented in the Planisphere (the pictures referred to are reproduced in the "Natural Genesis") as the bringer-forth of Ichthys the Fish, or the Christ in the Sign of Pisces. Bacchus was also called Ichthys or the Fish, as well as the Christ. In the Talmud the Messiah is denominated Dag, the Fish, and his coming was connected with the Sign of the Fishes, which indicated the land of Judah.

The coming of the Kronian Christ as the Fish-Man, Ichthys, the Man who comes up out of the waters, is prophesied and dated by Eddas in one of the Books of Wisdom: "Behold the time shall come that these tokens which I have told thee, shall come to pass, and the Bride shall appear." Also, "My Son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within two years," which may be dated by the year 655 B. C. This prophecy of Ichthys or the Man from the waters was fulfilled in the year 255 B. C. In that year the Bride or Consort of the divine child appeared in heaven as the Bride in the Sign of the Fishes. Thus the origin of Jesus, the Christ as Ichthys, the Fish, is demonstrably Astronomical. Moreover, the Fish-Man in the Gospels, is made to identify his mythical character, by means of the ancient wisdom. When the Pharisees seek a Sign from Heaven, Jesus is made to say: "There shall be no Sign given, but the Sign of Jonah." "For as Jonah became a Sign unto the Ninevites, so shall also the Son of Man be to this generation." The Sign of Jonah is that of the oar or fish-man of the monuments; and assuredly there was no other Sign than

that of the Solar Messiah, so he was reborn of the Fish-goddess as Ichthys the Fish, in the year 255 B. C.

Moreover the ever-coming one is made to identify himself in that character, and to prophesy his own coming. "There shall be signs" in heaven and "then shall they see the son of man coming." The origin of the Millennium has to be sought in this doctrine of the Time Cycles. The millennium ought to be near at hand, for in the last year of the present century the vernal equinox will pass out of the last degree of Pisces into the first of Aquarius, and after that we may look for something, if it is only the deluge!

The Samaritans are still in expectation of the Messiah, who has never yet come to deliver them, and are looking forward to the year 1910 as the date of his coming, which points to some remnant of the Astronomical Gnostics being yet extant amongst them. The prevalent belief in the coming one as the true El Mahdi, probably indicates the same origin among the Arabs.

So far from the Christian religion being identical with modern Spiritualism, it was, as it continues to be, totally and fundamentally opposed to the phenomena now called spiritualistic. It was the pre-Christian cults that based the notion of immortality or continuity upon the evidence of abnormal phenomena and clairvoyant vision. It has been truly argued by Baring Gould, an English High-Churchman, that the reason why the Christian dogma of a corporeal resurrection has comparatively failed with the people, was because the Druidic teaching of a spiritual continuity after death, had already taken too deep a root. The resurrection of Christ is emphatically corporeal; and how can a resurrection from the frame, bodily, demonstrate spiritual continuity? It is at one and the same time anti-spiritualistic and non-spiritual. The risen Christ expressly demonstrates that he is not a spirit, but that he returned in the old physical body, blood, bones and all. So the risen Christ says to his companions in the parallel scene of the Ritual: "Give me your arm! I am made as ye are!"

The Christ of the Gospels re-appears as the Mummy-Christ of Egypt, called the *Kraetor* *Kristi*, who is especially said to come forth soulful and without a limb missing, because the *Kraetor* reconstituted the *Kraet* after death, had to be described by means of the physical or corporeal imagery. The Christian doctrine of the resurrection itself furnishes absolutely conclusive evidence that it originated in the Kronian mythology, and not in any are to rise again, bodily, because Christ arose physically. "The time of that rising again is to be at the end of the world, Christian revelation has no other light on that subject, no matter how the Christiana Spiritualist may try to read his interpretation into the plain facts of the case. Christian revelation knows nothing of immortality except in the form of some periodic renewal dependent on the coming one who is to come again and raise the dead at the end of the world. You want to convert Christianity into Spiritualism, but it won't and can't be so converted. The Christians know better than that, and they are a thousand times more logical. They apprehend truly enough that the cult did not originate in Spiritualism; hence when phenomenal Spiritualism is presented in our own day as a basis for immortality, just as it was in the pre-Christian ages and in all the mysteries where the genuine Gnostics was unfolded, the Christians stop their ears against any such report, or rush to arms to defend the faith against the alleged facts. You cannot spiritualize such a creed, any more than you can make it scientific, and the reason for this must be sought and will be found in its mythological, Kronian, Solar and non-spiritual origin.

In vain you try to graft the living shoot upon a tree that is rotten to the root. It is for Spiritualism to join hands with science, and enlarge the boundaries of knowledge, founded upon the facts in nature, not seek for any impossible alliance with a religion that has always been at war with natural facts, because it was falsely founded from the first in faith versus knowledge; the early Christians having been those who ignorantly believed as opposed to the Gnostics or men who knew. Spiritualism cannot be made to buttress the failing faith, but it may be made to lead a New Gnosticism which is the crying need of the age.

Although the day will never come when the horse, the noblest animal next to man, will be dispensed with as man's comrade in out-door pastures, it is curious to see how already new inventions are taking the place of the equine servant for both pleasure and use. Electric motors and cable grips and dummy engines are *proposed* to drag all the horse cars; traction engines, road engines, steam plows, mowers, and steam thrashers are harvesting, planting, breaking down macadamized roads, hauling, leveling, mowing, by iron steeds that require no food except water in the act of work. Even *short* distances and for menial service the *sky* is perhaps not far off when *air* carts and garbage carts may have their bottled electricity under the box, that will propel them in their rounds. For pleasure journeys it was once believed the horse would always stand first; what could be fonder to approach that union of mind and matter, that intelligent propulsion by keenly responsive muscle and nerve, that is found on the back of a high mettle horse?

There is a bond of sympathy between all great souls.

Tiffany's Reply to Jackson.

J. G. JACKSON.—Dear Brother:—Your open letter addressed to myself after your very fatiguing journey through my article of Dec. 29 ult., has been received and I have read it with care; and I hasten to acknowledge my obligations for the kindness and patience with which you have endeavored to instruct me in some of the elementary principles of rhetoric. I hope to profit by it. And that I may do so, I have re-read that article, to ascertain where you found that "muddy bottom," "sticky" with slime, and the "decayed leaves floating upon the surface," and where it was, that you became discouraged because you could not find the "direction of the current" in that "stagnant" "unwholesome pool." I also looked to find that "verbosity" and "repetition" which, you say, has caused those articles to remain unread, and really I could not find them.

In that article I desired to establish the proposition that *spiritual truth* can not be communicated by *verbal statement alone*. My argument was addressed to all classes of readers, whether religious or irreligious; whether learned in books or unlearned. In that article my several propositions were based upon what, to me, seemed to be self-evident to any one at all familiar with his own mental operations. I desired so to distinguish between fact and truth, that authority for a fact might not be mistaken for authority for a truth. This led, necessarily, to the definition of a fact as well as of a truth. These definitions called for a statement of the difference between *being* and *existence*, which I endeavored to make in as few words as possible, consistent with perspicuity; and I occupied only about one column in the discussion of these questions. Now, Brother, if you can treat those questions with less "verbosity," you will oblige me.

You complain of my use of the words "perceive" and "cognize," etc., when they are synonymous; and you quote dictionary definitions to prove that they are so. I never use those words as synonymous; use them strictly according to their primary signification. I use the word "perception" as an impression made upon the consciousness, through some instrumentality external to the mind itself; the word being derived from *perceptio*—I take through—I use the word cognition as signifying the action of the mind itself, fashioning its "perceptions" into "cognitions." This word has its primary significance in the verb *cognosco*—I know—and had you spent as much time and labor to ascertain in what sense I used those words as you did to ascertain how many times I used them, you would not have supposed them to be synonymous. Again you complain that I use the words "exist" and "is" together, when they too are synonymous. I do not use them synonymously when I use them together. I use the word "exist" as applicable to the status of the *finite*, the temporal, the changeable, the progressive, etc. I use the word "is" as applicable to the *infinite*, the eternal, the absolute and immutable. Thus I define truth as a mental presence, to be an accurate "perception" and "cognition" of that which "exists" and "is." I recognize many kinds and degrees of truth; as the truths of existence and the truths of being, and of existence, there are many kinds and degrees of truth, which are "perceived" and "cognized," according to intellectual, moral and spiritual status.

Now, Brother, I have noticed this peculiarity in your open letters. You have not, according to my present recollection, given the slightest heed to a single proposition I have discussed, if I except one in your last letter. You have expressed neither your assent or dissent; and yet my propositions have been stated in language so plain, that any one of ordinary understanding could not only "perceive," but could also "cognize" them. In your letter you have not attacked my arguments based upon these propositions; but you have exhibited a kind of shyness, which indicated that you had been frightened in your youth, by some theological goblin; and that its influence was yet upon you to the extent, that at the mention of religion, or of religious exercises, it caused you to shiver like a frightened colt. I had attributed your omissions to notice my propositions and arguments to this cause. But your last letter has disclosed another reason for such omissions. It appears that your particular status had called you outward to notice the rhetorical style or dress, in which my arguments had been clothed, rather than inward to "perceive" and "cognize" the significance and truthfulness of the same. That for this reason, you had become entangled in the too abundant drapery, which caused you to stumble and fall in your effort to reach its significance.

As you say, Brother, "The English language is very rich in the means of expressing one's ideas, either in the absolute, or in the various shades we may desire to state them, without giving different meanings to words now recorded as synonymous." But you cite the verb "to exist" and "to be" as synonymous words in their use. Permit me to inquire, is the verb, "to exist" ever correctly used, to express the essential being of the infinite, the Eternal and Absolute? Is not its use in that respect, confined to express the manifestations of such Presence in the finite and temporal? Do you recognize a distinction between "being" and "existence"? In what sense can you make *Exist* and *Existence* synonymous? Brother, I may be willing to accept you as my teacher in rhetoric; but I shall be

Continued on Eighth Page.

difficulties by which thinking minds have been concerned the great problems of human existence. These are divided into ten different subjects, as follows: Things; Intelligence; Intellect; Demons; Providence; The Science of Death; The Condemning of Spirit Abuses; Spirit Biographies.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.
 One Copy, one year,\$2.50
 " " 6 months,\$1.25
 SINGLE COPIES 5 CENTS. SPECIES NOT FREE.

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Apage line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which his desires to call notice.

CHICAGO, ILL., Saturday, January 26, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

"A Spiritualist Who Exposes Frauds."

Under the above heading, the Springfield, (Mass.) Republican of Dec. 32nd, 1883, published the following editorial:

As a rule, the Spiritualists object to the exposure of the cheery of humbug of mediums, but there is one who does not, and that is John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago. We recently cited his revelation of J. Frank Baxter's fraudulent character, and he seemed to have been attacked on the subject by some of the weak brethren, for he writes to the Chicago Inter-Ocean in defense of his conduct in that direction, becoming very naturally with a preliminary defense of his being a Spiritualist at all. Among the names with whose authority he bolsters up his position is that of Immanuel Hermann Fichte, "who was master of all the systems" and "for the last twenty years of his life was a Spiritualist." We do not understand why he should speak in this way of the younger Fichte, who is not dead yet. His father, the great Fichte, who is dead, was never a Spiritualist, and notwithstanding his versatility of mind, if Fichte's name does not carry the weight his father's did. He has taken up Spiritualism to fight German materialism with, no doubt, and Mr. Bundy quotes him as saying that the facts of Spiritualism cannot be explained on the theory of recurring illusions or transmitted superstitions, and therefore must be "admitted to the domain of well-accepted physical facts." Mr. Bundy describes some of these facts as he saw them in a mesmerizing séance with Henry Slade in Chicago in which it appears that apparitions were identified "in a good light," but were "cloud-like, ethereal, showing all the colors necessary to make them look natural and human," yet "seemed made up of disjoint atoms, in a constant state of tremulous motion." This is quite unlike the solid "Katie King" and kindred manifestations of some years ago. Mr. Bundy does not say what means were taken to test the truthfulness of these phenomena, but he argues that such phenomena should be tested, and studied "upon a strictly scientific basis, where emotion, sentiment and superstition shall not make victims for unscrupulous adventurers." That is the reason he considers it the duty of the Spiritualist press to expose fraud, so that "all tricksters and those using illegitimate methods" shall be suppressed. This is honest, sensible talk; and he concludes by declaring that Spiritualism is a just what it is, a "barren jumble of absurdities, or the very life-spring of an earnest, a pure and undenied religion." We are anxious to see a little evidence of this last possibility of Spiritualism; at present it exhibits nothing except the jumble of absurdities, which is unfortunately not so "barren" as could be wished, but fruitful instead of many noxious growths.

How difficult it is for one to lay aside his prejudices and treat a subject fairly, is shown by the above. The article also shows a lamentable inaccuracy of statement, pointing strongly toward a lack of conscientiousness in the writer; or at least showing a heedlessness which, if a characteristic of the writer's treatment of other subjects, must render the Republican an untrustworthy organ of information and likely to lead its readers into difficulties. We propose in a fraternal spirit to correct some of the Republican's errors:

1. Spiritualists, "as a rule," do not "object to the exposure of the cheery and humbug of mediums." That some Spiritualists do thus object we admit, and, as the Republican is published not far from the headquarters of these objectors, it is quite likely its editorial writer who has special charge of the Spiritualist end of its editorial work, thinks such objection is one of the cardinal planks on which Spiritualists stand. If the gentleman will extend his observations, in a spirit of honest inquiry, he will discover his mistake and learn that no class of people is so critical and slow to accept alleged extraordinary facts as is the great body of Spiritualists. But this great body is not represented by, nor composed of, the ranters and howlers, the cheats and camel-swallowers of whom the Republican hears most in connection with Spiritualism. We can tell the Republican man, as we once did Mr. Frank Baxter, that it would be better for him to extend his travels beyond New England for a year or two. We can also tell him there are thousands of Spiritualists in New England who are the peers, socially, morally and financially, of the best among his select acquaintance; but he never hears of these people; it is only the blatherskite and mountebank that attract his attention, "as a rule." He has already settled the whole question and only publishes

"as a rule" such episodes. In the Spiritualist ranks as make for his side.

2. The RELIGIO-PHILOSOPHICAL JOURNAL in its character of an independent Spiritualist newspaper, published the statements of the Georgetown, N. Y., people concerning Mr. Baxter, and gave that gentleman full scope for reply.

3. The communication to the Inter-Ocean was not in the nature of a "defense," but rather a concise explanation made to those not familiar with the JOURNAL. No explanation was needed by the subscribers of the JOURNAL, who already were familiar with, and approved of, its methods. We never yet acted on the defensive, nor have we ever been placed on the defensive. Mr. Francis E. Abbott who is, as we have no doubt the Republican will gladly admit, a most able, moral and scholarly man, while editor of the Inter-Ocean editorially commended the JOURNAL for what he happily termed its "aggressive righteousness." From its first inception the JOURNAL has always been aggressive, and it always will be.

4. Immanuel Hermann Fichte was born in 1797 and departed this life in the latter part of 1879. If our contemporary of the Republican will consult the files of his own paper, he will probably discover his error in saying "he is not dead yet." The Republican writer says by implication that Fichte picked up Spiritualism merely as a weapon with which to fight materialism; with no better motive than that which actuates one political party in advocating a certain policy in order to gain supremacy over the opposing crowd of office seekers. This is an insult to the memory of Fichte and unworthy of the Republican's editor.

5. In the Inter-Ocean article, in order to save space, we refrained from entering into the dry details showing the scientific methods employed in testing the phenomena occurring in the presence of Slade, but we cordially invite inspection of the JOURNAL's columns for particulars of the same; or, if the Republican will publish, we will be glad to supply them.

We thank the Republican for giving its readers some idea of our position concerning the phenomena and philosophy of Spiritualism, and trust that a more intimate acquaintance on the part of the Republican with the class of Spiritualists who support the JOURNAL, will materially alter its views. If the Republican really desires to learn that Spiritualism may become the "very life-spring of a pure and undenied religion," we shall take pleasure in offering abundant evidence and practical exemplifications.

Rev. R. Heber Newton—The Bible.

This honest and outspoken Episcopal preacher seems to call out the pious indignation of his clerical brethren. He is lecturing on the Old Testament, and showing it unreliable as a historic record, whereat the clergy are up in arms and denounce him fiercely, and will probably bring new charges against him. Here are some samples of their holy indignation. Dr. Geo. H. Houghton of the Church of the Transfiguration, said:

"Mr. Newton ought not to be allowed to open his mouth again in a church pulpit. If he was honest he would not. His action is directly contrary to his ordination vows and he must know that it is. If the Assistant Bishop had full powers I do not suppose he would be permitted to continue very long in his present way."

Dr. Samuel Cooke of St. Bartholomew's, said:

"The church owes it to itself to get rid of that man, for it is held responsible for all his invidious utterances. He is getting worse and worse. His teachings are subversive of all that the Episcopal church teaches. As an honest man Mr. Newton cannot remain in the church. He has no manner of right to continue in the ministry, and if he regarded the welfare of the church as of any importance whatever, he would quit exercising priestly functions at once and save the church a shameful scandal."

Dr. William F. Morgan of St. Thomas:

"I fully coincide with the view that Mr. Newton ought not to be allowed to open his mouth again in a church pulpit, and that if he were honest he would not. He certainly has violated his ordination vows. The opinions of Mr. Newton are not important in themselves, but they are so to us because he is a clergyman. Some of the evil effects of the pernicious talk by this man have come under my personal observation."

Dr. Morgan Dix of Trinity:

"The teachings of the Rev. R. H. Newton are entirely inconsistent with the creeds, standards and formulas of the Episcopal church, and he disgraces her by the course he is taking. In my judgment Mr. Newton is doing more harm to the church than Col. Ingersoll ever did or ever could do. It came to my knowledge last night that a young man and a promising member of the church had abandoned his faith and told his pastor he had been reading the sermons of Mr. Newton, and had lost his faith."

All these clerical utterances are very instructive revelations of the priestly spirit and methods. Let one of the brotherhood speak out beyond their limit and the vials of wrath are poured out upon him. It may be that Mr. Newton's free treatment of the Bible is not in accord with Episcopal rules, but so much the worse for the rules if that is the case. The end of the matter may be that this fearless man will be put out of their narrow pale—much to his benefit and to their harm. In these days such excommunication hurts the judges far more than it does the alleged culprit.

Such puny blows call to mind Whittier's ringing poem when the evangelical clergy of Massachusetts sent out their "Pastoral Letter" from West Brookfield, forty years ago or more, warning abolition transgressors of their doom. Whittier wrote:

"A Pastoral Letter" grave and dull—
 Alist in hoof, and horn, and feature,
 How different is your Brookfield
 From him who bellows at St. Peter's!
 So this is all,—the utmost reach

Of priestly power the mild to fether:
 When laymen think—when women preach—
 A war of words—a "Pastoral Letter!"
 Now shame upon ye, parish popes!
 Was it thus with those, your predecessors,
 Who sealed with racks, and fire, and ropes,
 Their loving kindness to transgressors?

That Pastoral Letter helped the heretics it was aimed at, and hurt the poor clerical bigots who wrote it. If this Episcopal persecution against Heber Newton goes on he will be helped and the church hurt; his ground will be firmer and theirs weaker. Meanwhile the Bible will be more rationally studied. It cannot be, as in the past, the fetich, the infallible book. The old sledge-hammer style of infidel assault did its work of breaking the idol in pieces. Modern criticism shows the utter impossibility of any rational and fair defence of the consistency of the book, as a whole, and shows, too, the exceeding value and excellence of some of its fragmentary parts,—the eminence of ethics and morals in strange contrast with semi-barbaric outbursts of wrath in other parts.

Unitarian and liberal Universalist preachers ignore its spiritual experiences, its trances and visions, and angel visitations, or hold them as subjective imaginings or mythical stories and not as objective realities, thus making large parts of the book absurd and bringing prophets and apostles down to the low level of credulous and vulgar wonder-seekers.

Spiritualism alone can give a fair and inspiring mode of Bible exegesis. Looking at the collection of books grouped under that name as valuable, but not infallible, as only a small part of the truth revealed to us and in us, accepting with rational criticism, its spiritual experiences as real and natural, and as confirmed by like experiences to-day, we gain more light than is otherwise possible and learn better how truly justly to estimate the book and how to find truth beyond it, in Nature and in our own souls.

Some years ago a zealous Methodist preacher went to the tannery of a thinking man in South-western New York, Bible in hand, and proposed a religious discussion with his book as the platform. The tanner asked him to step out onto the green grass and then said: "Your platform is well enough, so far as it goes, some of its planks are good, but it is too narrow: Here is my broader platform all about us, grass and trees and sky, and human souls and the Great Soul. I can't stay on your little plot all the time, it don't give room enough." R. Heber Newton can step out of the narrow pale and "dim religious light" of Episcopacy, and find ample room and golden light, and a growing multitude to welcome him. Just at the moment of finishing this article, we learn that Mr. Newton has been requested by the Assistant Bishop to stop his obnoxious Bible lectures, to satisfy the cry of the brethren, "Let us have peace," and consents to do so, saying that he retracts nothing already said. In plain words this means: "Brother Newton, be an infidel as to Bible infallibility if you wish, but don't say anything about it. We don't so much object to infidels who keep their lips sealed, but if they preach what they think it hurts our church, and that won't answer." His silence will dwarf his soul and find, and the more such silent doubters in their pulpits the more the Episcopal church loses its power for good and becomes a glittering delusion.

On account of the trouble he has experienced, at a meeting lately held he announced his intention of dropping for a time the inquiries that had proved so interesting to his hearers. In commenting on this resolve he said:

"Whatever has been said, has been with a view to aiding you in disentangling the outgrowth of legend and myth in the Old Testament tradition from the inner body of truth that you might read those venerable pages of Genesis, which alone we have covered, without affronting your reason or your conscience by trying to make science out of its myths or history out of its legends while you listened more heedfully to their spiritual truth. You must do without this help for the rest of this Pentateuch for the present, because other people, untrained in a rational reverence, find themselves pained in now trying to think out the real meaning of these traditions. You who are strong must, as of old the apostles charged, bear the burden of the weak. If harm has been done to souls I am profoundly sorry. I am none the less convinced that such harm must needs be risked now to escape the worse harm now following the silence of the pulpit on such subjects. The intelligence of the age is increasingly drifting away from the churches because of that silence, or, of what is worse, the continued utterance of worn-out conceptions. The old and the new will be reconciled. The poles of science and Scripture will yet become. Will we see it in our day? We hope so. But it will not be seen by those who bury themselves in darkness. They hinder good by closing the channel."

Southwestern Minnesota has had in years gone by the grasshopper plague with other drawbacks incident to a new country, but has conquered them all. Now, however, that section is threatened with another nuisance, which will excite the sympathy of the charitable. The fact that the plague will be short-lived is the only consoling feature. The perpetrating jumping Jack and chronic failure, W. F. Jamieson, threatens that section with one of his abortive attempts at publishing a newspaper. Having failed in securing permanent support, first as a medium and Spiritualist lecturer and afterwards as a materialist and repudiator of Spiritualism, he is about to try his hand at grinding an independent, secular organ. Now this might be endured in a pinch, but the fellow also proposes to lecture anywhere within two hundred miles of his independent, secular froth factory. This is too much!

Robert Gordon, of Cincinnati, who was born a slave, left \$1,000 for a colored orphan asylum and \$25,000 to establish a home for aged negroes.

The Russell Law in Ohio.

The Ohio Legislature has early in its session taken into consideration the modification of the so-called "Russell Law" which taxes mediums, clairvoyants, "astrologers," "seers," etc., doing business in cities of the first grade of the first class—that is in Cincinnati—the sum of \$300 per year.

That the law should be amended is unquestioned by any Spiritualist or fair minded person, but on the question of, how it shall be altered, there is wide difference of opinion.

We caution the Spiritualists of Ohio not to allow their zeal to carry them too far, nor to permit the wily politicians to use them as catspaws. No medium has thus far been disturbed and no honest reputable medium will be, even with the letter of the statute unchanged. The editor of THE JOURNAL hereby agrees to defend, protect and take care of any honest, respectable medium, who shall be prosecuted under the provisions of the Russell law.

How to modify the law so as to maintain the dignity of Spiritualism and its sacred rights, to protect honest mediums from onerous burdens, and at the same time to guard the public from imposition, and the good name of Spiritualism from being smirched by unworthy pretenders wearing its cloak; how to so change the law as to accomplish all this is a serious and perplexing question, demanding the calm, careful consideration of every true Spiritualist. The question should be discussed on its merits and after a full understanding of the status of the case.

It is suggested by some that it would be satisfactory to Spiritualists, were the words mediums and clairvoyants struck from the statute. Now let us see for a moment how this would work.

Spiritualists are unorganized, there is no authority, no standard, no method by which the character and professional ability of a medium can be authoritatively vouched for in a way to command the official recognition of municipal or State officers. As matters now stand among Spiritualists, any person so inclined can set up as a medium, put out a sign and ply the vocation, with no one to question his right or ability or honesty. Were the words medium and clairvoyant stricken from the Russell Law, every "astrologer," "fortune teller," "Gypsy Queen" and mountebank living within the reach of that law, would at once assume the title of medium and be entitled to equal recognition with mediums whose good faith and powers are vouched for by the most critical. Thus, instead of helping the true and faithful medium, such a change would only strengthen the bonds of degradation, now hampering the public practice of mediumship.

Spiritualists may hold back from drawing the lines and they may hedge against establishing a standard, as they have thus far done. But they can rest assured that the work they should do will, if they decline to do it willingly, be by the current of events forced upon them. They will have the choice between doing it themselves and allowing it to be done by non-Spiritualists.

An exchange speaks as follows of an entertainment given by M. Wright, at Middleville, Mich.—"The entertainment given by Mr. M. Wright at the Congregational Church Tuesday evening, with his Optographicon was a grand success. The scenes of Ireland and Irish ruins, as portrayed upon canvas by his powerful instruments were magnificent, giving a person a knowledge of this country and its principal cities, in a short time, that could not be derived from weeks of hard study. Immediately following these scenes came the American eagle perched upon the stars and stripes, which was greeted with loud applause. There were many miscellaneous scenes, closing with a grand transfiguration scene, 'Rock of Ages,' in four parts, which was alone worth the price of admission." Mr. Wright will answer calls to give entertainments before Literary, Charitable and Spiritualist societies.

A writer in a Detroit paper gives the following account of how Robert G. Ingersoll came to be called by the majestic title, "Royal Bob." The first time President Garfield visited Washington after his return from Mentor, Bob Ingersoll and several more of his admirers went to the depot to meet him. As the President elect stepped off the car Ingersoll went forward, held out his hand, and said: "How are you, General?" Garfield smiled and replied: "Royal, Bob." A reporter wrote up an account of the meeting between the President and the noted infidel; but the intelligent compositor and the still more intelligent proof-reader, consigned to an early and unhonored grave the comma between "Royal" and "Bob," so that the next morning it appeared in the paper as "Royal Bob." This spread throughout the United States, and hence the name.

"It was the cat" no it was two cats looking at the picture of a bird; the scene being sketched in ink on a bit of pink blotting paper, backed with blue and tied with a white satin ribbon. This incendiary contrivance sent with a "Happy New Year" to an auburn haired lady of Chicago, has kept her awake nights, not through the expectation of hearing the cats sing or the bird squall, but—shall we say it?—because her curiosity is piqued to know who sent it. O! curiosity—or cats, for how much misery is the editor indebted to thee?

Curry is not a popular dish with Americans, but on last Sunday, Dr. Thomas catered at Hooley's Theatre, with the help of Adam, served it up so skillfully that it was keenly relished by nearly two thousand people who gathered weekly at the Reverend Doctor's feast. Next week we will publish the menu.

Why Is It?

Whether there is an appreciable potency or efficacy in prayer, is a question that has never been satisfactorily settled in the affirmative in the minds of those who are intensely skeptical to all forms of religious belief. The remarkable cures that are constantly being performed in various parts of the world, as is claimed, in response to prayer, are well calculated to attract the attention of the critical mind, and, Why Is It? is a question that should receive the most careful consideration. Whether any special potency in a supplication to Deity, independent of all extraneous conditions or assistance, or whether God mercifully answers the same, or sends his angel missionaries or whether these angels respond to the prayer without any regard to Deity are various questions which may arise in the consideration of this subject.

In considering the various phases of this perplexing question, Geo. H. Hepworth, D. D., puts a plain, straightforward case—supposing his father to be attacked with typhoid fever, with a pulse at 120, and a temperature close to that of white heat which consumes a vital spark. Under such circumstances what is the will of God that he should do? he innocently inquires. Shall he, as though delay were criminal, resort at once to those means of recovery, which have been providentially afforded, and which the educated physician is acquainted with, or shall he send for the officers of the church instead, and ask them to make a prayer? He, in response to his own inquiries, naively comes to the conclusion that he ought to do both—but especially to send for the doctor, claiming that the messenger who does his errand should go to the physician first and to the minister afterwards. If either should unfortunately be out of town, he hopes it may not be the Doctor. Then he earnestly declares, that if he send for the physician and ignore the agency of God in the cure of disease, he is an infidel, and if he send for the minister and ignore what the Lord has provided for just such an emergency, in the skilled physician, he is without the ordinary common sense which the Lord expects him to use, and he finally concludes that "Prayer as the accompaniment of human agencies, is the fulfillment of a pure and undenied religion, but prayer alone, without the employment of human agencies is incredible fanaticism!"

An illustration of the position entertained by Dr. Hepworth, may be found in the narrative detailing the circumstance whereby a "dead man's hidden wealth" was revealed to his family through the instrumentality of prayer and individual effort. From the details of the case we learn that in the Village of Hineckley, Medina County, O., there has lived for the last forty years a man named Harrison Damon. He was always thought to be a man of large means, as some transactions of his had become known where large sums of money passed into his hands. It was also well known that whenever money came into his possession he always carried it home with him. His family were equally in the dark with others as to the place where he secured his money. A few weeks ago, in conversation with his wife, he said: "I have a large sum of money hidden, and if I should die you nor no one else could find it. I mean to tell you where it is pretty soon; then if anything happens you will know where to look for it." Before Mr. Damon improved an opportunity to inform his wife of the hiding-place of his wealth he was stricken with apoplexy. After the interment the household began the search for the wealth they knew to be theirs, but without avail. From a memorandum-book in his desk the amount he had in his possession at the time of death was ascertained. Then, Mrs. Damon says, she was impressed with the idea that if she prayed with faith her efforts to find the hidden wealth would be rewarded. One Tuesday, a short time ago, Mrs. Damon began to pray, keeping at it all day and night. When she arose from her knees Wednesday morning she was impressed with the idea that she would find some of the money at least in the vicinity of the bee-hives, near the house, and a visit was made to that place. In the excitement one of the hives was knocked away on its stand, disclosing the fact that all over the top of the stand under the hive was laid a quantity of greenbacks. The other hives were moved and a similar quantity found under them. After all had been obtained it was taken into the house and there counted, revealing the sum of \$15,000. The next day one of Mrs. Damon's son dropped a bunch of keys through the door of the barn, and a plank had to be lifted to recover the keys. What was the surprise to the young man to draw out a half-gallon fruit-jar filled to the top with \$20 gold pieces. Further investigation led to the discovery of a half-dozen of these jars, all filled with gold, and on the side opposite to where the jars were taken out a two-bushel bag half filled with silver. The total sum thus recovered is \$23,000. There is yet missing from the amount, the memorandum book showed, \$10,500.

Here is an illustration of fervent prayer accompanied by individual efforts; whether a response came from Deity, the deceased father or some ministering angel, or from no source at all, must, of course, remain a matter of conjecture. Indeed, the success in revealing the whereabouts of the hidden treasure, may have simply been the results of individual efforts, without the least supernatural assistance from any source. So far, however, as human knowledge extends, the Why Is It? of this incident as well as the real potency and effects of prayer generally must remain for the present a moot question, and men will continue to discuss the same.

GENERAL NOTES.

A. J. Swartz is lecturing at Indianapolis, Ind. Much interest has been awakened there. We have received Dr. A. B. Dobson's picture and placed it on our collection.

Prof. J. W. Cadwell writes that he opened at Memphis, Mo., on the 14th for one week. He will be in Keokuk, Iowa, soon.

Mr. Henry J. Newton of New York City has a very able article in the *Franklin Gazette*, of Malone, New York, in its issue of the 11th inst. We shall next week republish a portion of it.

Mr. H. W. Mariner, Bushnell, Ill., has sent fifty cents for the poor fund, and Mrs. Jacob Martin has renewed six months for A. Jenkins. This is a worthy cause and we thank the donors.

Mr. J. Simmons will speak in Lester's Academy, 619 West Lake Street, next Sunday evening at 7:30, giving a history of his travels in Europe with Dr. Slade, the world-renowned spirit medium. Conference and Fact, meeting at 3 P. M.

Miss Jennie B. Hagan of South Royalton, Vt., desires to visit the West, especially Pennsylvania, Ohio, Illinois, and Wisconsin. She would like to make engagements for April, May and June, also for the next Anniversary of Modern Spiritualism.

Mr. L. B. Eddy was very agreeably surprised on the night of the 13th inst., by his friends who came to celebrate his seventy-seventh birthday. Remarks were made by Dr. Avery, Mrs. Ahrens and Mr. Ellicott; music by Mrs. Morris and Mr. Lombard. A very enjoyable evening was passed, we are informed.

A letter postmarked La Junta, Col., contains \$5.00, and the sender, who is too modest to sign his or her name, says: "The enclosed amount will pay for two subscriptions one year, to be sent to those too poor to pay, for they must not be allowed to suffer for the want of spiritual food." We thank our friend, though unknown at present, for this gift, and we place it where it will do good.

The names of some of the fifty Indian maidens who are attending school in the City of Brotherly Love, are Bessie Big Soldier, Edna Eagle Feather, Frankie Bear, Ella Man Chief, Maude Hoho Hawk, Fannie Crow, Eunice Bear Shield, Sara High Pipe, Lizzie Spider and Olive Battle.

At the first meeting of the new Board of Directors of the New England Spiritualist Campmeeting Association, Dr. Joseph Beals was again chosen President without opposition. A Director writes that the meeting was the most harmonious and promising he has ever attended, and that the prospects of the Camp were never so flattering.

The American Spiritualist Association has published a pamphlet containing an address to the public, by the president; also its Declaration of Principles and Constitution. It is neatly gotten up, with good clear type and heavy tinted paper. A good tract to send to your friends. It is intended for gratuitous distribution, but those desiring copies will please remit at the rate of one cent per copy, to pay postage.

A reporter of the Boston *Herald* lately attended a "materializing" séance held by Mrs. Fay, at No. 136 Concord Street in that city. While the lovely spirit was posing outside for the sitters, the naughty man had the impertinence to enter the sacred cabinet where the medium was supposed to be. The *Herald* man avers the cabinet was an empty void, that no medium was there. Of course he is a falsifier, a thief, a burglar, a church member, a materialist, and everything else that is bad. Of course the medium was there! Where else should she be?

A correspondent inquires: "What ailments most readily yield to the treatment of Dr. S. J. Dickson, whom you mentioned in last week's JOURNAL?" It were better for correspondents to make their inquiries of the healer himself. Letters addressed to his office, 266 Wabash Avenue, Chicago, will no doubt be promptly answered. We can, however, say we have seen people who claim to have been cured of various chronic diseases by Dr. Dickson, for instance, consumption, cancer, rheumatism, etc., etc.

Liverpool *Courier*: Another scandal is causing a great deal of indignation in Roman Catholic circles. It seems that a young priest in the Roman Catholic Church, named John Drees, was engaged in some clerical and educational duties, near Luxembourg. Suddenly he decamped, and he is charged by the public prosecutor of the locality with assaulting thirteen young girls belonging to families of high position in society there. A warrant has been issued for his apprehension. He was traced to Liverpool, where he remained for some time, but he has managed to effect his escape, having sailed a few days ago for a port in South America with which Germany has no extradition treaty.

Mrs. Margaret Meuro of Clifton, Staten Island, New York, died lately, aged seventy-one years. She had for many years kept a small groghop on St. Mary's Avenue. Some rough neighbors went in to attend the wake. They emptied the barrels, kegs and demijohns of alcoholic spirits until the revelry became excessive. During the debauch the coffin was thrown from the table and the body rolled out upon the floor, where it remained until some neighbors dispersed the company and restored order. In the same village, some time ago, a wake was had over Timothy Coffey's remains, when the assembly became so hilarious that they took the corpse from the coffin, propped it against the wall with pickets that were pulled from a near-by fence, and stuck a pipe in the dead man's mouth.

The *Moniteur de Rome*, a papal organ, asserts that Marquis Tseng, the Chinese Ambassador, was once a Jesuit, and was secularized after having been educated by and received into the order. His parents were Roman Catholics converted by the early Jesuit missionaries, and the Marquis still belongs to that communion.

Congressman Kellogg of Louisiana, in whose State Mrs. Mary Miller made an application for a license as master of a steamboat, argued her right before the Solicitor of the Treasury lately. The Solicitor acknowledged there was no law to prevent her holding a license and so decided. Secretary Folger will order her license issued next week.

Lyman C. Howe has been lecturing at Waverly, N. Y. During February, Sundays, he will lecture at Grand Rapids, Mich., and in the immediate vicinity week day evenings, when desired. Jan. 17th he officiated at the funeral of Horace Hubbard, of Waverly, N. Y. The estimable wife of Mr. Howe, has long been very sick, and lately had a relapse, but is now, we are glad to learn, convalescent.

At Science Hall, Grand Rapids, Mich., the following speakers will hold forth: O. P. Kellogg, of Ohio, speaks during January; Lyman C. Howe, of New York, in February; Dr. A. B. Spinnay, and others, in March; Walter Howell, of Philadelphia, in April; Prof. Henry Kiddle, of New York City, in May; Rev. Samuel Watson, of Memphis, in June; and W. J. Colville, upon his return from England.

Gen. Charles Gordon, generally known as "Chinese Gordon," was only thirty years old when placed in command of a division of the Chinese army. He always went unarmed in battle, even when foremost in the breach, directing his troops by waving a little cane. As he was uniformly victorious in his engagements, his Chinese soldiers considered the cane to be a magic wand which insured his protection and their triumph. The General is a lofty and admirable type, honest as he is brave.

The Chaplain of the Craiglockheart Poorhouse, near Edinburgh, refused to preach the doctrine of eternal punishment to the inmates, believing, probably, that they were suffering enough on earth. The majority of the Board of Guardians in control of the institution refused to dismiss him, although the minority pronounced his doctrines "shameful and horrible." Bigotry is dying out, even in Scotland.

The first number of the second volume of "The Platonist" is at hand, and the contents will be found interesting to thinkers, scholars and philosophers. The editor in his salutatory says: "The field which it occupies is broad and the endeavor will be made to occupy it to good purpose." All communications should be addressed to the editor, Thos. M. Johnson, Osceola, Mo. Price \$2.00 per year in advance.

We have received the December-January number of *The Theosophist*, published at Adyar, (Madras) India. This is a double number, having the two months bound in one volume. The work entailed upon the editors by the arrival of a large number of delegates from all parts of the world to participate in the anniversary of the Theosophical Society, compels them to publish the January number thus in advance—so they say. Price 1.00. For sale at this office.

Woman's Work.

A LECTURE BY MRS. GUNNAR. Mrs. Helen M. Gunnar lectured in Hershey Hall last Saturday afternoon on "Woman's Work." Of all things undertaken by man, she claimed, he had made the most signal failure in law making. Yet, taught by experience, he had wrought some improvements, among which was the repeal of such statutes as prevented, first, the unbeliever, then the non-property-holder, and lastly the negro from voting, because such statutes were not in conformity with our democratic views of equal rights for all, without respect to race, color or creed. Class legislation was directly opposed to the most vital laws of the Constitution, yet the most important step, that which should do away with the last and worst form of class legislation through the enfranchisement of the women of America had not been taken. While men claimed that the ideas and impulses of women were so dissimilar that granting them the right to vote would result in constant clashing, they assumed to represent these very women. While men also claimed that women were naturally weak-willed and possessed of a tendency to yield where firmness was required, they sought stimulation in liquor. Yet who ever heard of reputable women doing the same thing. Men pretend not to want to see women meddling in the "dirty pool of politics." It needed but the pure stream of womanly influence to render politics clean. What this influence had accomplished in literature it could accomplish in politics and make the ballot more intelligent. As relating to temperance, the only way to abate the liquor curse was to enfranchise the women, and until then all efforts would be comparatively futile. The biggest idiot on the face of the earth to day was the temperance man who did not believe in woman suffrage. Men told women to pray the evil out of existence. Prayer was an excellent thing in its proper place, but earnest work was required equally as much as prayer. All the arguments against woman suffrage had been answered. The only new objection made was by a man in Iowa, who feared that woman would make marriage compulsory. The result of the enfranchisement of woman was shown in Wyoming, where, since women had voted, not a single saloon-keeper had been elected to office. What a contrast Boston, Buffalo, Chicago, and other large cities presented.

An Ominous Apparition.

(Cable Letter Inter Ocean, Jan. 20th.) In Berlin society circles are discussing a report that the night sentinels at the Royal Castle saw at midnight Tuesday last the traditional spirit of the "White Lady" walking in the corridors of the castle. The legend is that the spirit of the Countess Orlamunde appears, warning the people of the death of the head of the Hohenzollern family.

Some one wisely says that he who strives after a long and pleasant term of life must seek to attain continual equanimity, and carefully to avoid everything which too violently taxes his feelings. Nothing more quickly consumes the vigor of life than the violence of the emotions of the mind. We know that anxiety and care can destroy the healthiest body; we know that fright and fear, yes, excess of joy, becomes deadly. They who are naturally cool and of a quiet turn of mind, upon whom nothing can make too powerful an impression who are not wont to be excited either by great sorrow or great joy, have the best chance of living long and happy after their manner. Preserve, therefore, under all circumstances, a composure of mind which no happiness, no misfortune, can too much disturb. Love nothing too violently; hate nothing too passionately; fear nothing too strongly.

Nearly one hundred mounds of an ancient people are known to exist in Linn County, Iowa.

Did you read the Advertisement of the *Peoples Fireless Journal* in a recent issue of this paper. They offer to every person sending \$3.00 a copy of their paper and a watch.

The Salvation Army is being excluded from one after another of the cantons of Switzerland. It is now under the ban in four cantons.

It is of the greatest importance to our agricultural friends when seeking for seeds to plant in 1884, to secure the best that can possibly be procured. Any seeds bought of Jas. J. H. Gregory, Seed Grower, Marlborough, Mass., are warranted first-class. Mr. Gregory has been in the seed business for thirty years and has always given satisfaction. If you desire his large complete catalogue of all kinds of seeds, he will send it to you free of charge.

Business Notices.

HUBBARD TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Elint, No. 1327 Broadway, N. Y. Terms: \$2 and three cent postal stamps. Money refunded if not answered. Send for explanatory circular.

FOR TEN CENTS. The *St. Louis Magazine*, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address: J. Gilmore, 213 North Eighth Street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$2.25.

Passed to Spirit-Life.

Hannah C. Jackson, wife of William H. Jackson, (son of John G. and Elizabeth Jackson), departed for the higher life today at one o'clock P. M. taking with her the infant spirit of her first-born child.

Under guidance of her own angel-mother and other friends, she will pass to the glorious realm of the hereafter, there to recruit from her mortal suffering and physical torments and to manifest the full of promise here so rudely crushed from her parent stem.

ROCKHILL, DEL., January 18th, 1884. Passed to spirit-life from Rock Hill, California, December 27th, 1883, Catherine B. Allen, widow of the late Abraham DeForce, aged seventy-nine years and two months, a native of Pennsylvania.

Alleged with useful years in the service of doing good, her motherly spirit peacefully and gladly went out, and higher spheres of existence have preceded her last few months, at the age of eighty-eight years, and to join children and other loved ones waiting them on the other side. This aged couple were among the first who were blessed with a consummation of spirit-life and return, their daughter, Laura, being one of the pioneer speakers of Wisconsin, then resident at La Crosse. Firm, faithful and outspoken they both remained to the end, with a faith so sweet as to home all within the radius of their tender and loving ministrations. A married life of more than twenty years had united and blessed this venerable pair, who had celebrated their golden wedding a year or two since, both in the unity of their lives and in their children who were most lovingly devoted to, and honored them. The burial services were conducted by the writer from her late residence, and home of the daughter, Mrs. Laura DeForce Gordon, at Rock Hill, California. ALICE L. BALLOU, 750 Market Street, San Francisco, Cal.

Vermont Spiritualist Convention.

The Vermont State Spiritualist Association will hold their Quarterly Convention in the Town Hall, Rutland, Vt., Friday, Saturday and Sun. Jan. 25th, 26th and 27th, 1884. Joseph H. Stiles, the wonderful spirit medium, from Boston, is engaged for the meeting, and will give a series of lectures from the platform. Col. H. H. Smith, from New York, the regular platform orator, will be present and occupy the platform. Mrs. A. A. Wiley of Rockingham, Mrs. Emma L. Paul of Montpelier, Mrs. Abbie W. Crockett of Burlington, Mrs. Fannie B. Smith of Brandon, Mrs. L. S. Manchester of W. Randolph, Mr. A. E. Stanley of Lefebvre, will be present, and many other speakers are expected.

Music will be furnished. The Railroads will extend their usual courtesies. Board, at the Rutland House, \$1.00 to \$2.00 per day, at the rates and the Rutland House, \$1.00 to \$2.00 per day.

All due arrangements have been made to make this one of the best Conventions ever held in the State; therefore, it is important that those who have signed the roll as participating members, should send in their quarterly dues to the undersigned, if they do not wish to be present at the meeting. A cordial invitation is extended to all.

GEORGE W. HIPLEY, Chairman of Board of Managers. Montpelier, Vt., Jan. 1, 1884.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold their services every Sunday, commencing September 16th at 11 A. M., at 212 East 12th Street, Brooklyn, N. Y., and at 100 West 4th Street, New York City. J. W. Fletcher, speaker. All spiritualists on site in the hall. Meetings free.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 133 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 2 and 7:30 P. M. Lectures for young and old, Sundays at 10:30 A. M. Address: J. K. P. Superintendent.

Ladies Aid and Mutual Relief Fraternity, Wednesday, at 7:30. Church Social every second and fourth Wednesday, in each month, at 8 P. M. Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Coons, President.

Perisic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, 4th St. Col. John D. Graham, President. Brooklyn Spiritual Fraternity every Friday evening at 7:30. S. B. Nichols, President. A. H. Dailley, Secretary. (P. O. address 16 Court St.)

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonical Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without termination until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M., at 171 East 6th Street. MRS. S. A. MORTCHEN, Secretary.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the spiritual. Light seekers every Sunday at 8 P. M., in the Academy, 619 W. Lake St. Lecture in the evening at 7:45.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Private Hall corner 11th and Main Street, Dr. E. G. Gray, President; A. J. Coffey, Secretary.

ORTHODOX HASH, WITH CHANGE OF DIET. By WILKIN SUNDEN BILLOW. Author of "The Volcano," "If, Then, and When," "Progress of Man," "The Future of the World," "The Future of the Race," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the Universe," "The Future of the Cosmos," "The Future of the Earth," "The Future of the Sun," "The Future of the Moon," "The Future of the Stars," "The Future of the Planets," "The Future of the Comets," "The Future of the Meteors," "The Future of the Nebulae," "The Future of the Galaxies," "The Future of the

seems to fill the place occupied by no other. Its independent course is admirable.

For the Religio-Philosophical Journal
London.

IN SEATTLE.

Glanced back over the life of life,
Down which my boat had idly gone,
And saw there, standing by the side,
The weeks of labor left undone.

My mind grew sad and filled with gloom;
My eyes grew dim and dimly seen;
Should I be, then, my soul alone
To sink, unfulfilled, into night?

Is there a life where some desire,
Some work for a dear, cherished one,
Prompted by willing love's strong fire,
Has not been dropped and left undone?

Finished tasks! How sad they seem!
Ghosts of intentions, every one!
They show the lack of life's dark stream,
Emblazoned with the word "Undone."

Oh! God, our Father! give me strength
To finish all I have begun,
So, when Death's voice I hear at length,
I may not leave my work undone.

Jewish Colonization. For some years past interest has been attached to the subject of Jewish colonization in Palestine. It has been known that the movement did not find favor with the Sultan and his advisers at Constantinople. It now appears, however, that in spite of all hindrances the movement has been attended with some success. A Jewish colony, under Christian direction was established in the Holy Land at the end of October last. There is also a London Jewish society, under the Presidency of the Earl of Aberdeen, for providing homes for the refugees from different parts of Europe. By this latter society some five thousand acres of land have been purchased at no great distance from Jerusalem. It is intended to settle about forty families upon the purchase, each family receiving an allotment of land, a house, tools, seed, and live stock.

Ten, Coffee and Cocoa. Dr. James Fraser in the Edinburgh "Chirurgist" and "Pathologist" Journal gives the results of a series of experiments to determine the effect of the ordinary infused beverages—tea, coffee, and cocoa—on the digestion of albumen. He finds that all retard digestion except by four instances—namely: ham and white of egg with coffee, and fish with cocoa and with cocoa. Salt meats are less retarded in digestion than fresh. The retardation is greater with cocoa, less with tea and least with coffee. Tea causes flatulence. Cream and sugar reduce the retarding effect of tea, but increase that of cocoa. He recommends as a practical conclusion that albumenoids, especially fresh meat, should not be taken with infused beverages, and therefore condemns meat teas.

A Long Trance. A case of trance has lately ended in Glasgow. A woman 35 years of age had lain since June last in a state of coma, motionless, with closed eyes, a pulse of about 80 per minute, natural temperature, and normal breathing. "Coma" was entirely absent, until at the end of November, she suddenly awoke and is now recovering her wonted strength. During her long sleep she was fed daily by a stomach tube. The case is well-known unique on account of its duration. These trances are the puzzle of the psychologist, and simulate death so closely that patients have been in danger of burial alive.

Tears of Blood. The phrase "tears of blood" has often been used in a metaphorical sense, but it appears to be a well-proved fact that blood may drop from the eyes. There seems to be no eye disease in these cases any more than in that of Louise Lateau, the Belgian "stigmata," nor was there any disease of the skin where the bleeding marks of the so-called "crown of thorns" were seen. The "bleeding tears" occur, as a rule, to nervous, hysterical young women; but we may really see how, in such cases, in addition to a little religious mania or superstition would easily convert a psychological curiosity into a "modern miracle."

Old Testament. Of the forthcoming revision of the Old Testament the *Christian at Work* says: "Unless all signs fail, the book will be received with far more favor than the New Testament revision has met with, and this because the Old Testament is less generally read, because current religious belief pivots almost wholly around the New Testament, and because the original text of the Old Testament is so lost in antiquity there is nothing to do but to take up with what we have. And, while important changes have been resisted in the New Testament, they will probably not be refused, if indeed, they are not promptly accepted, in the Old."

Extraordinary. The Interior can enjoy a joke even upon its own people, Presbyterians. The following is from its columns: "A subscriber tells us about a sermon he heard preached at the funeral of Brother Watkins. It so happened that Brother Watkins died the 22nd of February. The eloquent preacher reached his climax thus: Raising both hands, and with a voice tremulous with emotion, he exclaimed: 'O, think, my brethren, what a wonderful—what a wonderful Providence! How wisely God chose the day for our friend's departure! How sweet, how glorious the thought, that the same day in the year which gave a Washington to our country gave a Watkins to Heaven!'"

With the liberality for which the Chicago & North-Western Railway is noted, and the generous spirit it always shows for enterprise, it responds to a need of low rates for land seekers and buyers, and is endeavoring to make the interests of the settler identical with its own by offering every inducement to meet the requirements necessary to further this object. This road is the gateway to the unsurpassed farming regions of Central and Eastern Dakota. Write to the General Passenger Agent of this road, at Chicago, Ill., for maps, etc.

Persuade in whatever calling you adopt. Your progress may be slow, and your results seemingly meagre; but that is no reason for growing faint hearted. Remember how the little brook persistently winds its way to the river, and the river to the ocean; both reach their destination.

The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak.—*Thackeray.*

The history of the world teaches no lesson with more impressive solemnity than this: That the only safeguard to a great intellect is a pure heart; that evil no sooner takes possession of the heart, than folly commences the conquest of the mind.—*C. C. Bonney.*

AN HONEST OFFER. We trust none of our readers will overlook the astonishing offer made to us by The Iowa Farmer Co., of Cedar Rapids, Iowa. Their Journal is one of the very best published—and a handsome book to every subscriber at one dollar. They also give over \$5,000 worth of articles to club raisers and agents. Send for sample copies and premium lists when you send your dollar.

An Island. At the request of leading capitalists, a Chicago engineer has presented an estimate of \$1,000,000 for the construction of an island in Lake Michigan containing fifteen acres, the material to be dredged from a crib off Fifty-fifth street, and surrounded by the sand breakwater.

I was afflicted with Calabar for 8 years. I found more relief in one bottle of Ely's Cream Balm than in all the remedies I have used.—*Chas. A. Cromwell, Brooklyn, E. D. N. Y.*

"Bob" Hart, the ex-minister, now known as Sutherland, the evangelist, got himself fined for assaulting a man who disturbed his religious meeting in Boston.

No Safer Remedy can be had for Coughs and Colds, or any trouble of the Throat, than *"Brown's Bronchial Troches."* Price 25 cts. Sold only in boxes.

The Catholics in England will soon commence the erection of a cathedral in Westminster, to cost over £200,000 sterling.

Mr. Jno. B. Patterson, of Evansville, Ind., says: "Samaritan Nerve Cure cured my wife of female weakness." Your Druggists keep it.

A Catholic pilgrimage to the Holy Land is proposed to start from New York the 27th of February.

Ayer's Hair Vigor prevents the hair from turning gray, and restores gray hair to its original color. Try it.

GOLDEN PRAISE

Voluntarily accorded to

Ayer's Sarsaparilla

By People who Have Proven its Benign Effects.

WARREN LELAND, New York: "This is no medicine in the world equal to AYER'S SARSAPARILLA." [Cured by it of Rheumatism.]

REV. W. E. PENNINGTON, Central South Carolina, N. H.: "AYER'S SARSAPARILLA has made a new man of me." [Cured by it of General Debility.]

JOHN J. RYAN, Athletic R. B. C., Philadelphia, Pa.: "AYER'S SARSAPARILLA cured me." [Cured by it of Rheumatism.]

ORLANDO SNEEL, Lowell, Mass.: "I enjoy better health than ever before, due solely to the use of AYER'S SARSAPARILLA." [Cured by it of Carbuncles and Debility.]

NATHAN S. CLEVELAND, Boston, Mass.: "A most valuable remedy for the lassitude and debility incident to the spring season." [His daughter cured by AYER'S SARSAPARILLA of Headaches, Dizziness, Indigestion, and General Debility.]

MILTON FOX, Dracut, Mass.: "The only I would recommend above all others is a blood purifier." [Cured by AYER'S SARSAPARILLA of Scrofulous Humor and Dyspepsia.]

SILBY CARTER, Nashville, Tenn.: "My system seemed saturated with Scrofula, but AYER'S SARSAPARILLA cured me."

HON. FRANCIS JEWETT, Lowell, Mass.: "AYER'S SARSAPARILLA is the only preparation that seems to do me any real, lasting good." [Cured by it of Blood Impurities.]

MRS. E. B. TOMPKINS, Brimfield, N. Y.: "AYER'S SARSAPARILLA has done me untold good. Nothing else has been so efficacious." [Cured by it of Female Ailments.]

FRANK M. GRIFIN, Long Point, Texas: "I have worked like a slave, no medicine could have accomplished more." [His child cured by AYER'S SARSAPARILLA of Scrofulous Sores.]

MRS. H. McKAY, Lowell, Mass.: "I can recommend AYER'S SARSAPARILLA to all afflicted." [Her son cured by it of Scrofulous Swellings, Dizziness, and Internal Fever.]

GEO. ANDREWS, Lowell, Mass.: "No doubt whatever that I owe my recovery to AYER'S SARSAPARILLA." [Cured by it of Salt Rheum.]

HENRY J. CHAPMAN, Nashua, N. H.: "AYER'S SARSAPARILLA is a perfect blood purifier." [Cured by it of long-standing and severe Scrofulous Humors.]

MRS. LORENZO S. RUGGLES, Auburn, Me.: "AYER'S SARSAPARILLA has proved its superiority to all others." [Cured by it of Female Weaknesses.]

Almost "all the ill that flesh is heir to" spring from, or are intensified by, impurities in the blood, the result of hereditary taint or of a wrong manner of living. AYER'S SARSAPARILLA thoroughly purifies the blood, gives tone and vigor to the digestive organs, and imparts new vitality to the nervous system. The only preparation of this class for which these claims can be truthfully made, and the only one that does "real, lasting good."

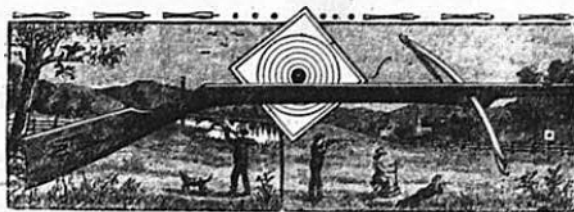
Ayer's Sarsaparilla

PREPARED BY

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all druggists; price \$1; six bottles for \$5.

IMPROVED RUBBER TARGET GUN!



The latest and best. An entirely new principle. For target practice and HUNTING. Shoots Arrows or Bullets. Shoots almost as straight as a rifle. Leads from 200 to 1000 feet. Its power and accuracy are surprising. Makes no report and does not alarm the game. No recoil. Will carry 600 feet. Thousands of them are in use and never fail to give satisfaction. With every gun are included Five Metallic Pointed Arrows, Two Targets and Gun Sight. Price of Gun, One Dollar (expressed to any part of the United States for 25 cents extra). Clubs supplied with Gun and low rates. This is a most excellent Target Gun, for either amusement or service, and is entirely different from the ordinary "Push Gun."

The Hon. Maurice Thompson, author of that delightful book, "The Witchery of Archer's Whiff," writes: "I know of no other 'push gun' which is so true to the time a glorious one, an excellent one, a gun which is the best and most effective I have ever used. I bought one of your Target Guns and found it to be far superior to all that I have ever tried. I killed a hawk with it at twenty yards, and have shot several other small game."

Senders the gun and pointers add letters with name and address to all sections of the country, describing their good success in shooting pigeons, squirrels, quail, quail, etc., with this gun.

This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25.

PRAIRIE CITY NOVELTY CO.,

69 Dearborn St., Chicago, Ill.

(In ordering please say you saw this advertisement in the Religio-Philosophical Journal.)

1870-THE IOWA FARMER-1884

THE OLDEST, LARGEST AND BEST

Stock & Agricultural Journal

In the Northwest. ENLARGED AND IMPROVED.

Improved Methods of Farming, Breeding of Improved Stock, Raising and Feeding of Cattle, Horses, Sheep and Poultry.

Are all treated fully in our columns. Besides we have decided to give for a few months the most elegant premium to subscribers, of any paper in the world, viz:

The American Popular Dictionary, out of which I have given, well worth three times what the Farmer costs. It contains over 500 large pages, handsomely bound, and lettered, etc. Every person subscribing for THE IOWA FARMER one year and forwarding one dollar, will secure the FARMER, a whole year, postage paid, and receive by return mail, free of charge, as an absolute premium, a copy of this elegant dictionary, postage paid. Send at once and address all orders to THE IOWA FARMER CO., CEDAR RAPIDS, IOWA.

Produce by all dealers in seed and farm. It will pay you to get it. Largest stock of pure Farm & Seed in the West. Send us 10 cents and we will send you the book.

JOHN A. SALZER, La Crosse, Wis.

BUY NORTHERN CROWN SEEDS. Produce by all dealers in seed and farm. It will pay you to get it. Largest stock of pure Farm & Seed in the West. Send us 10 cents and we will send you the book.

JOHN A. SALZER, La Crosse, Wis.

FREE GIFT! A copy of my Medical Common Sense Book will be sent to any person afflicted with Consumption, Asthma, Croup, or Whooping Cough. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Send for it at once, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, DR. N. B. WOLFE, Cincinnati, Ohio.

Send the paper in which you saw this advertisement.

27-42.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

Banner of Light, Boston, weekly, 8 CENTS.

Medium and Dawnbreak, London, Eng., weekly, 8 CENTS.

Utter Branch, Utica, N. Y., monthly, 10 CENTS.

The Shaker Manifesto, Shakers, N. Y., monthly, 10 CENTS.

The Theosophist, Madras, India, monthly, 50 CENTS.

Light for Thinkers Atlanta, Ga., 60 CENTS.

SPIRITUALISM AT THE CHURCH CONGRESS.

The price of this admirable pamphlet is as follows: 100 copies by express, \$3.00 by mail, \$2.75; 50 copies, by express, \$1.60, by mail, \$1.75; 25 copies, \$1.00; 10 copies, by mail, 50 cents; 5 copies, 25 cents; single copy, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE INFLUENCE

CHRISTIANITY ON CIVILIZATION

By B. F. UNDERWOOD.

In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all the authorities are fairly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irrefragable on many points.

Price, 25 CENTS; Postage Free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

EXPERIENCE OF SAMUEL BOWLER

(late Editor of the Springfield, Mass., Republican)

— 13 —

SPIRIT-LIFE, Or Life as He Now Sees it from a Spiritual Standpoint.

CARRIE E. N. TWING, Medium.

Pamphlet form. Price, postpaid, 20 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

DR. SOMERS'

Purish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicines. Baites, the FINEST in the country, at the GRAND PACIFIC HOTEL, on Jackson-st., near La Salle Chicago.

These Baites are a great battery and most potent, curative agent. Nearly all forms of disease rapidly disappear under their influence. They are perfectly safe, and do not try those who are afflicted with the cure. Thousands of our best citizens can testify to their most certain properties. Try them at once and believe for yourself.

ELECTRICITY A SPECIALTY. The Electric Thermal Bath, as given by us, is of assistance to Nervous, Rheumatic and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.

IA MAN

WHO WOULD BE THE FIRST TO KNOW OF THIS CURE? TRY WALLACE OF LEARNED THOUGHT THAT THE

by the power of the position of its line, connects the East and the West by the shortest route, and carries passengers without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects to Union Depot with all the principal lines of road between the Atlantic and the Pacific. Its equipment is superior and magnificent, being composed of most comfortable and beautiful day coaches, magnificent Horton Pullman Dining Cars, Pullman's Finest Palace Sleeping Cars, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Kansas City. Two Trains between Chicago and Minneapolis and St. Paul, via the famous

"ALBERT LEA ROUTE."

A New and Direct Line, via Kansas and Kansas City, has recently been opened between Richmond, Norfolk, Newport News, Chattanooga, Atlanta, Augusta, Knoxville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul and intermediate points.

All Through Passenger Travel on Fast Express Trains.

For rates for sale at all principal Ticket Offices in the United States and Canada.

Baggage checked through and rates of fare all ways as low as competitors that offer less advantages.

For detailed information, get the Maps and Folders of the

GREAT ROCK ISLAND ROUTE, at our nearest Ticket Office, or address R. GABLE, E. ST. JOHN, New York & Great N.Y. & Pa. Ag.

CHICAGO.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman Streets. City Ticket Office 56 Clark Street, Sherman House

Leave. 9:45 a.m. 12:05 p.m. 12:55 p.m. 1:50 p.m. 11:00 a.m. 4:45 p.m. 9:15 p.m. 10:00 p.m. 11:00 p.m. 11:55 p.m. Arrive. 1:50 p.m. 2:30 p.m. 3:00 p.m. 3:30 p.m. 5:00 p.m. 6:50 p.m. 7:50 p.m. 8:50 p.m. 9:50 p.m. 10:50 p.m.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

Chicago, Rock Island and Pacific.

The FLORAL World

A superb illustrated \$1.00 monthly (free 1 year to all who send this ad. to Mr. H. W. H. for postage). FLORAL WORLD, HIGHLAND PARK, ILL.

THE SPIRITUAL LIGHT.

An Eight Page Monthly Journal. Devoted to the Phenomena and Facts of Spiritualism from a True Religious Standpoint.

FREE THOUGHT, FREE SPEECH, AND A FREE PRESS.

Edited and Published by J. D. HAGAMAN, CHATTANOOGA, TENN.

The LIGHT will open its columns as a broad, progressive and liberal journal, and will give free and equal expression to all forms of thought. Above all things it aims to be devoted to Spiritualism in its broadest, highest, most extensive application.

TERMS OF SUBSCRIPTION, IN ADVANCE, POSTAGE PAID: One Year, \$1.00; Six Months, .50; Three Months, .25. Single Copies, 10 CENTS.

"Make all Money Orders payable, and direct all communications to J. D. HAGAMAN, Chattanooga, Tenn. P. O. Box 696."

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

CHICAGO, ROCK ISLAND AND PACIFIC.

1000